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Spirit of the *French* Refugees

MANIFESTED:

Being an APOLOGY in Favour of
the *English* and *French* Profelytes, and
particularly, of

John Baptist Denis.

SHEWING

The Subject and the just Reasons which
forced him to withdraw himself from the
Churches of the *French* Refugees in *London*,
after having frequented them for upwards of
Fourteen Years.

Submitted to the Judgment of the whole
Equitable and Generous *English* Nation, and
to all such as are Men of Honour among
the *French* Refugees.

By the said JOHN BAPTIST DENIS, Minister
and L. L. B. naturaliz'd here, formerly Priest, Preben-
dary of the Chapel of our Lady of *Dom-Germain*
(Diocese of *Toul* in *Lorraine*) Curate of *Germè*, and
two other Villages annexed unto it, and afterwards
Chaplain and Secretary to the Bishop of *Meaux*; now
Cardinal de *Bissy*:

audacia perdita, sermo
Promptus, & fœdo torrentier: ede quid illum,
Esse putes? Juvenal.

LONDON: Printed by J. READ. 1722.

THE
Spirit of the French Refugees
MANIFESTED
Being an APOLOGY in Favour of
the English and French Protestants, and
particularly of

John Baptist Denis

2d EDITION

The Subjects and the just Reasons which
torced him to withdraw himself from the
Churches of the French Refugees in London
after having proposed them for upwards of
fourteen Years.

Subjoined to the Argument of the whole
is a list of the Names of the English and
French Refugees, and of the French Refugees
to all such as are Men of Honour among
the French Refugees.

By the Rev. JOHN BAPTIST DENIS, Minister
and L. L. B. naturalized here, formerly Priest, Propri-
etary of the Chapel of the Holy Spirit, formerly
Bishop of Toul in France, Curate of (Paris), and
two other Villages near Paris, and now
Chaplain and Secretary to the Bishop of Metz, now
Cardinal Bishop.

London: Printed by J. B. R. 1755.

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TO THE
ENGLISH NATION.

Generous, Illustrious and Impartial People.



THE following Apology, which the Author submits to your judicious Consideration, is so much the more particular, as it comes from a Person, against whom you cannot be too much upon your Guard, if you believe the Insinuations of my own Country-Men. You will agree with me, that it must shock and grate upon any Man, that has but the least Sense of Honour remaining, on one Side purposely and designedly to lay himself open to a daring and implacable set of Enemies; and on the other, to expose himself to your penetration and unerring Judgment, which in case he be found Criminal, is capable to ruin him in the most effectual manner: but I am not to prove it in this Place, since the succeeding Sheets which are submitted to your Perusal, do sufficiently demonstrate it. I had the consolatory Happiness, after having liv'd near a Twelve Month at Geneva in a private Capacity, and presenting my self to the Church there, to obtain a Testimonial when I was for passing into England, to see an Assembly at my House, of the most considerable Persons, both Clergy and Laity, to bestow upon me what I had not Merit enough to expect, and which perhaps I might never have sought after: in short I

obtain'd such a* Testimonial, as perhaps no Refugee is able to match. It came indeed from Geneva; but I was doom'd to deal afterwards with French Men, whose Sagacity, Wisdom, Penetration, and Inspiration (revealed undoubtedly in a most extraordinary Manner) far exceeded the short views of the abovementioned Gentlemen of Geneva, in discerning those of my Character, since they judge and determine after a quite different Manner. As I arriv'd among them here (without the least knowledge of the English Tongue, which I remain'd ignorant of for several Years, and which I Speak and Understand but very indifferently at present) it was impossible for me to pretend to succeed in any Thing, but by virtue of such Testimonials, I should bring with me, which I thought sufficient to entitle me, if not to their Esteem, at least to some little consideration; but scarce was a Year past, but I found by my own too fatal Experience, that I had to deal with Protestants of a quite different Nature.

Who among you (generous People) could believe, that after having lived among 'em for upwards of 14 Years, without so much as Enjoying one of their Benefices; neither having receiv'd any Share of the Royal Bounty for these five or six Years, what ever claim I might justly lay to it; without being any way chargeable to 'em, being a Member of the Refugee Community, as to the Church only (but of one in particular, which we shall have to do with hereafter) with Constancy and Preseverance, using my endeavours to support her like the rest of her Members; labouring as much as possible to introduce your Nation among 'em (which is my Crime) thro' a desire I had of doing 'em Service; having never pass'd the bounds of the meanest of the Flock, nor even those of dependance itself? Who, I say, could have thought after this, that they would have attack'd me in a manner so much the more Contumelious and Injurious, in respect to you, and you Gentlemen in respect to me? That you will manifestly see, it was impossible for 'em to have struck with greater Violence against my Reputation, my Credit, and my Honour; nor cou'd they possibly have given more flagrant marks of the most audacious Insolence, of the basest Ingratitude and Contempt of the English Nation in general.

* You will see it afterwards among other Pieces.

How virulent must be the Spirit that informs People of this Character, or rather, how great must be their Blindness, since their Dependance is entirely upon you? No Protection, no Asylum can they boast of, but what you so charitably afford them, nor Authority but what they themselves usurp with so much Arrogance: I must own it soars far above the Conceptions of my shallow Capacity, so far am I from pretending to determine in this Case; but the subsequent Discourse, judicious People, will be infinitely more capable of making you Judges in it, than myself; the Design of which is to unfold to you the Spirit they have acted within Matters that have fallen under my Cognizance, but they are such, that others, as well as myself, do feel the daily Effects of, unhappy instance of Injustice and Inhumanity!

Impartial People, I must tell you beforehand, that merely to complain of a French Refugee, is enough to pronounce a Person criminal in their Eyes, and, if possible, they would yours likewise: But if I complain, I hope your known Equity so well establish'd throughout the Universe, will compassionate my being forc'd to break Silence upon a Subject of this Nature, viz. of my Credit and Honour, tho' tis certain that it were impossible for me to subsist independently from them.

I believe I may safely foretel without running counter to truth, that several Impostors will enter the Lists with me, who with a front of Brags will make themselves ready to expose me in the blackest Colours, and endeavour to render me as odious as possible to you. It is now above a Year and half since I received the rudest Treatment from several Members, and even Ministers, and particularly of a Church I shall complain of hereafter; what increas'd the vileness of that Injustice, is, that it depriv'd me and my unhappy Family of Bread, tho' I have never since endeavour'd to right myself, either by theirs or your means, that are so capable of doing me Justice; I may safely affirm, that I never intermedled in any of the publick Controversies pro or con, of the Profelytes against the Refugees, or the latter against the former, no more than if I never had liv'd in the World; nevertheless I was condemn'd as such, and upon this pretence was excluded the Royal Bounty, as if I had been a Wretch of the greatest
Infamy,

Infamy, nor have I so much as kept company with any Profelyte for above these 14 Years, nor has any Person, my Wife excepted, been privy to the numberless Steps I have taken, to hinder my self from sinking under the burthen of my Misfortunes; I have alone endeavour'd to stem the Torrent of Injustice and Oppression; but what still aggravates the inhumanity of it, is, that it tended to plant Daggers in my Breast.

If all I have hitherto affirm'd be not true (as will be manifest when you come to the Apology itself) I shall own I deserve the greatest Punishment that can be inflicted on me. But if truth alone shines out, if Innocence and Integrity should move you to Compassion, you will find, that never Object more deserv'd your esteem and Protection (but so powerful a Protection as may be irresistible) to deliver an unhappy number of People out of the Hands of an unparallell'd Tyranny and Barbarity. I dare those Antichristians to reproach me with ever committing any Crime among 'em (exclusive of such as is common to us all, since the Righteous himself is not without Sin) if they should, I believe I have as great numbers both French and English that would prove to the contrary.

If any thing may really appear despicable or criminal in the Eyes of the Refugees, it must be the attempt I have made (which to them is the greatest rashness) to maintain and support an Honour, that they have endeavour'd to possess themselves of, by a brutal kind of Tyranny, and which they try to ravish from us by all kinds of Violence, and tho' you were to suppose impartial People, tho' you were to give 'em all possible demonstrations that my Reputation was Invulnerable, it would be of no Weight with 'em; I am doom'd to Perish. I have subsisted too long, as having the original Sin of being a Profelyte.

But as for you generous People, bestow upon us more Christian, more Human, more Charitable Sentiments, if after having decided between us, you find us worthy of such. We implore the Succour and Assistance of a great number of Profelytes that are every Day made among you, even among the principal and noblest branch of the Kingdom, the House of Lords, in the House of Commons, and among the lower sort of People, that are not look'd upon with so much Horror and Execration among you,

as among the French: but I in my own particular, presume to insist the more upon it, as having at the same time the Honour and Happiness of being a Member of this Nation, it being now above 13 Years since I was first naturaliz'd.

Noble, generous and impartial Englishmen, the following Letters that are previous to the Subject, which occasioned this Apology, which my Country-men forc'd me to publish, will shew you the gentle Methods I had made use of, in order to avoid a publick Noise, and prevent Scandal, which precaution was clear and un-equivocal enough to point out the Man of Honour, and the Christian; you will no less observe the impudent and haughty Air of the French, who never so much as deigned to make any Answer to it, nor accept the Proposals I made of closing up the breach, which proceeded from a Love to Justice, and a desire I had of being righted in my Complaints; for Reason and Equity naturally stirs up every Man to do Justice to complaints of every kind, but especially to such as are so justly founded as mine are. However, let me be never so despicable in their unaccountable Imaginations, I hope to succeed better in yours, generous Englishmen, judge and determine as Men, as Christians, spare no body.



among the French but in my own position, I have to
with the more upon it, as having at the same time the
honour and happiness of being a Member of this House,
it being now above 15 years since I was so honoured.

Notwithstanding, however, and in spite of the
my Father that was previous to the 2nd, which occasioned
an apology, which my Countrymen bore I am to explain
will show you the gentle Method I had made use of, to
and to avoid a public Voice, and to avoid scandal, and
reputation was clear and unimpaired, and to point out
the State of France, and the City of Paris, as well as to
from the important and dangerous state of the French, who
many so much as to suggest to what was before me, and
might the House I made it a point of looking up the breach,
and proceeded from I create justice, and a desire I had
being visible in my Countrymen, for I am not only
nearly first up every day to the House to convey
kind, but especially to let me know how I justify myself
in your eye. However, let me be more so helpful in
your honourable determination, I hope to instruct better
in your countrymen, and to determine in
that, as Christian, I have no fear.



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T O T H E
GENTLEMEN of the *French-Church*
I N
Threadneedle-Street, London.

Spittle-Fields 19th of Jan. 1721-22.

GENTLEMEN,



Should give but little Demonstration of that Respect and Esteem I always profess'd to have, and have in Reality for your illustrious Consistory, and in a particular manner for your worthy and honourable Ministers, if at a Time that I withdraw myself from your Church, (after having never frequented any but those of the *French* for upwards of fourteen Years, since my living in *London*, but yours especially, of which I was always a regular Member,) without shewing you the just reasons for such a Conduct.

The little Consideration, (I may say Contempt and Insolence,) I suffer'd about 18 Months ago in the * Hospital, without being able to dive into the Reasons of it, had forc'd me to a Resolution of leaving it last Year, had

* A *French Church* in *Spittle-Fields*, united to that of *Threadneedle-Street*.

not my Wife prevail'd upon me to continue there some time longer. I shall do myself the Honour to acquaint you, Gentlemen, that I am not a little affected with the abovementioned Grievances, as I do not find I any way deserv'd them; and am so unhappy as neither to have Virtue or *Christian Humility* enough to bear such Indignities with Patience. * *I cannot so easily forget my Birth, my Education, and my former Condition*, this I know is common to me with the rest of the Refugees, *who may all of 'em undoubtedly boast more or less of the Nobility of their Extraction*; 'tis however certain that the Reflection of our being Refugees *ought to humble us all, as Heaven continues still to frown upon us.*

I shall take the Liberty, Gentlemen, to remind you of what happen'd to me about a Year and half ago, in relation to the Seats in the Church of the *Hospital*, to restrain which Abuse, a Remedy was apply'd by Order of the Consistory; I believe I was not the Person in particular that occasion'd a Change, which was not so universal, but which yet would have been so visible as to have expos'd me to the Ridicule of the whole Congregation, had I been expos'd in it, or could have been so mean spirited as to have suffer'd it.

I ought however, Gentlemen, to premise, that when I first began to frequent your Church of the *Hospital*, which was as soon as I thought myself able to contribute something (like the rest of her Members) to the Minister, the Support of the Church and Poor; Mr. *Liege* Churchwarden in our Division, to whom I address'd myself (by my former Father in-Law) not having any Acquaintance with him myself,) got my late Wife a Seat among those of the Ministers, without my requesting of it. She enjoy'd it uncontrollably for several Years till her Death. Six Months after my second Wife took Possession of the same Seat, in which she continu'd near a Year, till Affairs calling me into the City, I took care to procure a Certificate of the exact Payment of my Contributions to the Church, sign'd by Mr. *Fruchart* to Mr. *Gaultier, sen.* who put my Wife into the late Mrs. *Barbould's* Seat, without our so much as desiring or even dreaming of it.

* *I shall give an Account of it at the End of the Letter.*

In

In Consideration of which, and as an Acknowledgment of the Blessings of Heaven upon my Labours, I increas'd my Contribution to 18 s. *per Annum* (according to my slender Abilities) which was a third part more then before. Ten Months after mine and my Wife's Health, forcing us to leave the City, and to remove to *Spittle-Fields*, I address'd myself to Mr. *Aubry*, * Church-warden for that Division, in which my House is situated, to whom I gave the Certificate of the abovementioned Mr. *Gaultier* of my Contribution to the Church in *London*, that he might bring me some † Tickets, and receive of me the same Sum that I had always contributed at *London*, and which I never less'n'd. My Wife then took Possession of the Seat that had been allotted to her before; and as for myself I never slept into any above || a Deacon's. Things continued in this Posture for above a Year, when the abovemention'd Order was publish'd by the Consistory.

1. *Fact.* The *Sunday* after this Publication, the Pew-keeper would hardly put my Wife into her Seat. I complain'd to the Church-warden, and procur'd an Order from him (countersign'd by one of his Brethren) for her Admission into her usual Seat. In less than three Months Time the Pew-keeper made the same Scruple, adding Insolence to it which was such, either to me or his Masters. *But I am confident that Mr. Aubry was not ignorant of an Affair that had been so well concerted*, since he came purposely to my House upon that Account, and in my Absence treated with my Wife, to know whether another Seat might not suit her as well as that did, she answer'd that if she could not have the Seat she had had so long together, and which had been so lately confirm'd to her by his own and his Predecessors Order, that it would be vain for her to think of any other; and besides, she could not brook the Confusion of being look'd upon by a whole Congregation as a *Pass-volant*; neither would she have it said of her, that she had intruded herself into a Seat that had not been given her. Let the Letter Gentlemen, which I then sent to Mr. *Aubry* upon that Subject be laid before you, and then you

* *A Stocking and Cap-Maker.*

† *Which must be deliver'd by the Communicant, in order to his being admitted.*

|| *I beg the Reader to take notice that those Deacons are of quite another sort than those of the Church of England.*

will plainly see how justly I resented the ill Usage of the Church-warden, and the Brutality of the Pew-keeper. *This is the first Grievance upon that occasion*; I pass on to the second; and I am sure it will appear to the Company, either by the truth of the first, or the no less verity of the second, that my Reasons were not ill founded, when I told Mr. *Aubry*, that I had been *levell'd at, for a considerable time, by some of the superior Members of their Church of the Hospital, tho' I was not so happy as to know who they were.*

2. *Fact.* That Sunday one Mr. *Aubry* came to bring me the Tickets in order to my receiving the Sacrament, in *August* last, I propos'd to him to place two young Ladies in the same Seat with my Wife; they were to come to my House for three Months only, to improve themselves in the *French*. I address'd myself to him in these Terms, ' Sir, the Desire I have of doing Service to your Church
' preferable to any other, makes me willing to introduce
' two *English* young Ladies among you. Their Family is
' very rich and considerable, and they keep a Coach; their
' Parents are of the Church of *England*; they have a great
' value for our Nation; and I flatter myself when they
' are once us'd to our Service, they will not scruple so much
' to frequent our Assemblies. The Father of one of the
' young Ladies, nam'd Mr. *P—t* lives in *Gracechurch-*
' *Street*; she designs to go to the Church in *Threadneedle-*
' *Street*, pursuant to the Intentions of her Parents. As for
' the other Lady (whose Name is *H—d—g*) she lodges in
' *York-Buildings*: I had recommended her to the *Little-*
' *Savoy*, which was more commodious for her, and indeed
' she had taken a Seat in it three Months before she came to
' live with me. To this I added, that as they were rich Peo-
' ple, they might be very advantageous to our Churches;
' that as we were Strangers, we stood in need of the Pro-
' tection of such as had treated us with so much Humanity;
' And that as they were generally more wealthy and sub-
' stantial than we were, they were thereby in a better Ca-
' pacity to be liberal to us, as being in their own Country.
This is the Sum of the Discourse which I had with Mr. *Aubry*, either in my House, or at the Door, offering him at the same time 5 s. per Quarter for each of them. I also told him, ' *That if the Congregation*
' *found it either burthenfome or inconvenient they should*
provide

provide themselves elsewhere; for as the young Ladies had not any Acquaintance there, they were unwilling to be separated from my Wife, because she would be serviceable to them in pointing out the Service in the Liturgy, in looking out a Text or a Psalm in our Books, which I had provided them. Mr. Aubry's Answer to this was. That my Wife might bring 'em as soon as she pleas'd; and that he would order the Pew-keeper to place them to their Desire.

I demand of him, whether this be Matter of Fact, or no?

They went therefore for two *Sundays* successively, but going the third, the Pew-keeper scrupled to let 'em in with my Wife, telling her that the abovementioned Person had not spoke to him about it. I met Mr. *Aubry* the same Week, and made my Complaints to him; his Answer was, that he had spoke to the Pew-keeper, and was surpriz'd to find he had scrupled it; withal promising that he would speak to him again. Next *Sunday* the Pew-keeper behav'd himself in the very same Manner, alledging for Excuse, that the Church-warden had not open'd his Lips to him about it. As this latter was very quickly to bring me Tickets for the Communion, I resolv'd not to make any Complaint till that time, but he then answer'd me as he did before, inveighing very much against the Pew-keeper. Upon his Word we prevail'd upon ourselves to go to the Communion the *Sunday* following, which is the last time my Wife and I have been there on that Occasion. The Pew-keeper told my Wife that he never would let those *young Women* in any more, addressing himself to the young Ladies themselves, tho' I am certain they made a handsome Figure enough to merit this latter Title, *which they bestow so lavishly among those of their own Assembly, (but this were to expect Money from a Beggar;)* and continued his Protestations of never having receiv'd any Order from the Church-warden, and that he had not once open'd his Lips to him about it.

I resolv'd therefore to go, for the last time, to speak with the Church-warden at his own House; he there promis'd me that he would acquaint the Company of my Affair. I went the *Sunday* after, carrying the youngest of the two Ladies with me, for the eldest was resolv'd not to be expos'd there any more, and said no further to the Pew-keeper than

Pray put this young Lady into my Wife's Seat: I ask'd him after he had seated her, *whether or no Mr. Aubry had yet spoke to him; but he always answer'd in the Negative.*

Wearied with so uncivil a Treatment, from whatever Quarter it might come, I resolv'd to unravel the Mystery, and put an End to it on the Morrow before my going into the City. I accordingly went to the Church-warden's House, who told me he had spoke to the Company, which was above six Weeks were past, and (be pleas'd to remember Gentlemen) that longer those young Ladies had not quite six Weeks to stay with me. Here follows the Result of what the † Company had determin'd, which I had from his Mouth, but in which I believe you to be altogether unconcern'd, 'tis true, indeed I have no right to oppose them in the first Fact, as *the Collier is Master in his own Hovel*; but as to the second, common Equity gives room to cry out against the Injustice and Falsity of it.

These are the proper Words of that decisive Sentence.

1. *That the Company could not grant it; that it would come to pass at last that Strangers would dispossess them of their Seats; but that they might sit in a meaner Place if they pleas'd.*

2. *That moreover it had been represented to the Company, that my Wife, &c. took up three Places instead of two only that had been asked for at first. This second Answer is inconsistent with the first.*

My Answer to the first was, that he knew the Reason why I had desir'd the young Ladies might sit with my Wife, and that he might have told me upon the spot whether the Thing was feasible or not; *but this he had never done*: That I had not desir'd those Places for nothing; and that I very much doubted whether or no they might meet

† *Compos'd at that Time of six or seven Church-wardens, of which Number he was one at the Church of the Hospital, as he own'd the last time he ever came to my House; and which I shall speak of more at large in another Place.*

‘ with

‘ with larger Offers for Ladies so young as they were. That
 ‘ however, supposing that I had been possess’d of the prin-
 ‘ cipal Seat in a Church, good Breeding would certainly oblige
 ‘ me to offer it to Strangers, and rather seat myself at the
 ‘ very Door itself; but * *this is a Practice unknown among*
 ‘ *them* † And moreover, that he knew I had told him
 ‘ *from the Beginning, that whatever I had done, was*
 ‘ *with a View only of doing or procuring Service to their*
 ‘ *Church.*

I paid half a Quarter for each of those Ladies, tho’ they had not been above six times in all, because they never went above once a Day, either in the Morning or Afternoon, protesting at the same Time never to expose myself, or any body else to the Contempt that’s met with among ’em; in Pursuance thereore of that Resolution I have never set my Foot in it since.

But as to the second Answer of the Company, I contented myself with saying, that I did not know what he meant; his Answer was, “ *It was told to the Company that your Wife us’d to bring a little Boy along with her, over and above what had been agreed upon.*” I contented myself by saying with all the Coolness imaginable, that ’twas true I had a Son, but was sure he had never once enter’d into their Church, to this I immediately added that.

If any one had spread such a Report (I don’t deny or suppress any thing, and cannot possibly make any evasions when

|| *The Church-warden is not ignorant that ’tis not customary to give 5 s. a Quarter to sit among the common People.*

* *I never brought any Person along with me to Church in my Life, but one Day as the Minister was preaching, spying a Friend that had come above four Miles to see me, I made Signs to the Pew-keeper to let him into my Seat, but he refus’d it me with his own Mouth, tho’ there was room for four People all Sermon Time; this was visible to the Deacons that sat there, who could not but laugh in their Sleeve; neither is Mr. Barbould, or the Church-warden ignorant of this Matter, for ’twas at the very time that we were so much busied about the changing of the Seats which I spoke of before.*

† *Rustica progenies nescit habere modum.*

Lies and Imposture are to be confuted) *since you will not let me know who it is*, I affirm that whosoever has said so, *whether Pew-keeper, or Church warden, has told a most flagrant Lie*; a little Boy indeed might have been seated by my Wife, but that I was sure it was not mine, who was not then at most above two Years and about nine or ten Months old, which is not an Age to bring Children to a Church of *that mighty Consequence*. But supposing it to have been so, how ridiculous is the Assertion! as if a Mother might not have the Liberty to bring her Child along with her to Church; he had behaved himself prettily enough, young as he was, in another * sometimes with his Mother, and sometimes with a Servant; but the Incivility (*not to say worse*) that reign'd in your Church was too well known, where I have seen the Pew-keeper force Children out of their Mothers Arms, without being ever touch'd with their Tears, which he yet never dar'd attempt to my Wife, however I was resolv'd not to *risque my own Child there*.

While I was at Mr. *Aubry's*, I took care not to give him any insulting Language, and did not reflect upon him as I might very justly have done in return of two such Answers. *There is some pleasure in speaking to Men of Sense, but there is none in casting Pearls before Swine*. He had not the same Civility for me, when he came to receive his Money last Quarter, which was duly paid him, and which I am sure was more for the sake of that than of bringing the *Tickets for the Communion, which might easily be guess'd, as he did not desire me to shew himself the former, which consequently I presum'd he did not design to see at that time, but I design'd to send him the Money, he desired earnestly to speak with me*, Immediately appear'd, and could easily guess by his Countenance, that his Mind was somewhat disturb'd, and that he had all the Air of launching out into such Liberties, as I was not determin'd to take. I refus'd his Tickets, and told him, he need not give himself the Trouble of bringing me any more; upon which in a Rage, he vented the most bitter Reproaches, urging that I was every where complaining of him without any Foundation; that he knew the Reason

* In *Brown's Lane*, then belonging to Mr. *Hollard*.

why, and deny'd several certain Facts that he can't have Face enough to disown were use to come to particulars.

I always answer'd him without any Invectives, but yet with Warmth, but at length wearied with his Insolence, in treating me at two different times, before my Maid and a young Woman that was with my Wife, *as one that was hot-headed and violent in my own House*, he drew upon himself such a kind of Dimission, as I had much rather have let alone; but it was such as he very well deserv'd, since he *descended so much beneath the Dignity of his Office*. But I return to my Reflexions.

I ought to begin by the first Answer of the Church-warden, which was made in the Name of a Company, and I have but one Word to say of the second. I leave it Gentlemen to your Equity and Judgment what a Person can possibly think of such a Refusal which is screen'd with a Pretext so much the more odious, that as the one has all the *Characteristicks of Injustice and Imposture*, so the other has those of *Insolence and Ingratitude to so generous a Nation, in the midst of which we all of us live*: I shall therefore insist only upon the first Answer which touches me more than either my Interest, my Honour, or Reputation, which are sufficiently establish'd, and shall at present wave the second to touch upon the first only.

You, Gentlemen, are undoubtedly endued with Prudence, with Discretion, and with Acknowledgment for all the Favours you have receiv'd from this Nation; you are sensibly touch'd with their Charity that waited to receive you with open Arms; compassionate Affection! That has placed so many of us (numerous, as we are) so much at our Ease: was the Expression that *Strangers should not dispossess them of their Seats*, was it properly adapted, for *whether are we to look open the English or ourselves as such?* Can we boast of any thing but what is the Result of their Bounty? Was it well suited there, from what I said to you before? Was it a proper Answer to a Man that had nothing so much at Heart *as to unite the Church of England to those we call Presbyterians?* And Gentlemen, let not inveterate Minds alledge that this was only a Pretence to make good my Cause? If I should be so unhappy as to have so ill a Construction put upon my Intentions, I have God and my Conscience that will bear me Witness,
I have

I have the Testimony of an infinite Number of Men of Probity both *French* and *English* to whom I have spoken with relation to this Union; above all, *I have that of the Church of * Geneva, which will evidently demonstrate my universal Zeal for the Protestant Religion and my Disinterestedness from the very first Steps I took, which I should not think inferiour to yours, were I to require it of you, and you were unwilling to honour me with it. I have maintain'd it for upwards of 14 Years that I have liv'd here, by such Proofs as will not admit of any dispute and by such a Conduct as is irreproachable.*

I do † affirm to the Confusion of the major Part of the Refugees, not excepting the Ministers themselves, that I have met with nothing, for the whole Time I have liv'd among 'em, but the highest Contempt; the greatest Injustice that I never once complain'd of, and the most unkind Persecution, which, if it was not open, was at least carried on in a private and secret Manner; all this (I say) I met with, instead of that Esteem and Consideration which several of the greatest Persons, both in Church and State at Bern and Geneva (juster Judges, and greater Lovers of Truth) had always for me, during the considerable Time that I liv'd among 'em.

I presum'd that I should have shelter'd myself from the Capricios and Insults of my own Country-men, by laying aside the Pulpit, the first Year I came to London, and not having any Share in the Royal Bounty for many Years: by throwing myself into the Arms of the noble, generous, and hearty *English* Nation; by a painful and laborious Profession, contemptible in the Eyes of most of the Refugees, but which I have found both honourable and profitable, since as it gave me Access to the greatest and most worthy Persons among the *English*, it also procur'd me at the same time a Subsistence and the Capacity (in Imitation of St. Paul, or at least of the poor Widow mentioned in Scripture) of affording some small Support to my Brethren in Christ Jesus. But I still was allied to them in one respect, viz. by their Churches.

Gentlemen, I withdraw myself from them intirely. II. Tim. 3. 5. Go thou also far from them. But am constrain'd to it to my great Anguish and

* I shall speak about it in the Supplement to this Letter.

† In the general Supplement.

Affliction, convinc'd by a long and fatal Experience that none is without Honour save among his own People, and those of his own Kindred: *I am but too sensible of the latter to my Cost.* But this can no ways surprize, if the Generality of the Refugees can justly lay claim to the Right they pretend to of having a Man of my Character in the greatest Odium. *The shameful and unworthy Treatment that I met with in your Church of the Hospital, in so unreasonable and outrageous a Manner, by a People that dishonour a Body so flourishing and illustrious as is the Consistory of London, does less affect me than their insulting the English † Nation, from whom we have in general receiv'd so many obligations; but myself in a particular Manner, stirr'd up by all the Sentiments of Gratitude and Honour, ought to espouse her Interests, and not remain insensible of the Affront and Reproach that was put upon her in saying, that they wou'd not be dispossest of their Seats by Strangers.*

† 'Tis a People stiff-neck'd and uncircumcis'd of Heart, that have often tempted the Goodness of the English People, their Supporters. *I mean the Master-Weavers in Spittle-Fields, whose Pride and Ambition have tower'd to such a Height, as to make their Condition not only envoy'd by the greatest Merchants in the City, but have also made themselves formidable to the most antient and most powerful Companies of the Nation.*

These People were undoubtedly the chief Promoters of all those dangerous Troubles that disturb'd England in her very Bowels; we shall know them better in that Respect by and by, and shall find them much worse than we could possibly have presum'd. For notwithstanding that the Master-Weavers do not act openly, and in their own Persons, they do it however by their Workmen, who are all as so many Slaves to them, who in less than 24 Hours, cause the Tribunal of the Judges of the Nation to be surrounded with a tumultuous Rabble. Egregious Boasters! 'Tis now above 1700
All

Years since Demetrius drew this Plan of Sedition in a State. Remember, Gentlemen, that tho' Men may leave you unpunish'd, yet God resists the Proud, and breaks 'em in his just, his terrible Anger, but gives Grace to the humble: He hates the Bulls of Bashan, that devour the fattest Pastures of the Land of Canaan; he causes such to hunger, as know not when to say 'tis enough. He fills with Bitterness those that are never contented with the Abundance that he gives them.

All that I may properly call my own (tho' be it never so inconsiderable) is owing to that People, on whom they are pleas'd to bestow the Epithet (always odious) of *Strangers*. They are, after GOD, my only *Asylum*, my only Resource, and what is more, I have the *Advantage of being a Member of their national Body*. Consequently it is my Interest, and I am oblig'd to be zealous for their Honour and Glory. It will be a difficult Matter for you, Gentlemen, to wash out *those Stains of Insolence and Ingratitude, made by several*, that are unhappily the Unworthy Members of your Company, which very much darkens your Reputation that was so well establish'd, and which by their Means is thrown upon the whole *French Nation in general*. I cannot forbear again repeating *that the Answer of Mr. Aubry will rouse up the Minds of many*; and when once spread abroad will perhaps make you feel in the most sensible Manner the just Effects of their Indignation, their Dissatisfaction, and distaste of the Refugees in general.

|| But I cannot forbear taking share of this Insult; or I must beg leave to apply the whole to myself. 'Tis a Fact too notorious and too fatally experienc'd by me, that I am as well as many others more eminent perhaps than myself, either by their Merit or Virtue, a Stranger insupportable in their Eyes. But if nothing be found capable to excite their Compassion, after having liv'd so long among 'em, in a Condition little inferior to that of the *Gibeonites*, (tho' in this only I compare myself to that People,) *let me only be allow'd to revoke the Covenant I made with them, when I first associated myself among them, and when I enter'd into the*

|| *This Paragraph was forgot here, but it is in the second Letter.*

Alliance

Alliance. Give me leave to represent to them, that they have the same Reason to fear as the *Israelites* had, *the terrible Punishment that Heaven inflicts on all such as violate whatever is sacred in all Laws divine or human.* Had the *English* happen'd to have been less acquainted with me, than those of my own Nation, which was most likely they should have been good Heavens; what must have been my Destiny! I leave it to the Judgment of all Men of Honour and Probity, whether so undeserv'd a Treatment, that had no Manner of Foundation, could give me a more mortal Blow, *than in bringing my Conduct and Sincerity in Suspicion.* For who could or ought to have known me better than my own Countrymen? And I beg of you to consider, that in insulting those young Ladies (upon my Account) that were Natives of *England*, and consequently so dear to them, I leave it to the most tender Conscience, to judge whether or no they could possibly have insinuated, in a more evident, or more malicious Manner, Notions more disadvantageous to my Reputation, more injurious to my Honour, or more destructive to my Fortune, and that of an unhappy Family? *It must sure be a Heart of Stone, or at least of a Refugee, that is not touch'd with so forcible a Reason.* Since I have nothing in the World, from them as I declar'd to you before, since I do not participate of their Happiness, since I intrude upon them for nothing, could they possibly have been more destructive to me, *then in contributing directly or indirectly to the Ruin of my Reputation, which when once lost * must necessarily precipitate me in the extreamest Misery;* was there ever a more dangerous, or a more cruel Persecution, or of longer Continuance than this was? I can hardly persuade myself so. The most violent Death must be preferable to so deplorable a State. But I revive my drooping Spirits, since God has rais'd me up another Nation in default of my own; a Nation that infinitely exceeds 'em in Candour, Equity, Humanity and Religion.

I have advanc'd too far Gentlemen, not to lay open my very Soul to you. And cannot yet resolve upon a conclusion. These warm Remonstrances and Expressions (which perhaps

* I have touch'd upon it with greater Strength in my second Letter, and in one to Mr. Barbauld, which is but a Compendium of it.

may have anger'd and offended some, at the same time as they may have touched and edified others, to the Shame and Confusion of the former, and the safety of the latter) are utter'd by a Man that loves you in Christ Jesus, and who now does, and will ever preserve, (honourable Pastors and Brethren) all imaginable fraternal tenderness for you, from an *obscure Person that was very inconsiderable in your Eyes, a Person altogether unknown to you, or at least one that you was resolv'd to disown.* Give me leave Gentlemen to endeavour to touch you, from the consideration of your own Interest, but *what is still more the Interest of those poor Objects, so numerous, and that are in so great Necessity, and to which you contribute so very generously.* What will not the Nation be apt to surmize, after what has come to pass in your Churches, (*about your last general charitable Contribution, that made so much Noise in the World,*) of that Answer of one of your Church-wardens a few Weeks ago, in the Name of a whole Company, viz. *that you would not suffer yourselves to be disposses'd by Strangers; and lastly, of that vain, ridiculous and ill-timed Affectation (Intempestiva) so very unsuitable in the Refugees, to pretend to imitate in every Thing (if not surpass) the pomp and magnificence of a Nation, that are so much abler to Maintain such a Figure, when the greater part of them cannot subsist but upon the Credit, that is afforded them, to which they have not always been found faithful, or by the charitable Assistance that has been allowed them, which too many of 'em have abused.* After this, I say, what will not this generous Nation infer (who purely out of Charity gather'd us under its Wings) from so irregular a Conduct, *which we are however altogether insensible of, by an inconceivable Infatuation, unless the French are able to stand upon their own Bottom; or else that they unjustly draw from the English ungrateful and importunate Race! Beneficences that may put 'em in a Capacity of insulting their Benefactors?* Give me leave Gentlemen to affirm, that this is the prevailing Passion of your Church; I was not so long a Member of it, to be so much unacquainted with it as may be Imagined. * *It is not fitting for*

* *I speak of the Church-wardens, and shall be more at large in the Supplement.*

every

every one to approach the Sanctuary, least they should pollute and dishonour it. These last Reflections have been made by others, when I point out to you, that the Nation has an Eye upon you; it is no new thing. I speak to you as a Member of it, as I insinuated to you before, this will Screen me from all Attacks, and gives me a right with St. Paul, both as Jew and Roman; as an Englishman to appeal to Cæsar, if my Enemies do not keep within due bounds. The Reflections I have heard upon those Affairs, and which are such as I just now related to you, were made either by several eminent Englishmen, or some of the principal Persons of your Church. If you are not Imprudent, you will make your Advantage of 'em. I am not of the anonymous Tribe, but am proud to be known. And nothing but the greatest Violence could have compell'd me to have gone these lengths; but as I am imbarck'd with the fear of God, and in the Paths of Equity, I am intrepid and immoveable. I believe I may say my Reputation is the same as it was in my Native Country, where tho' but 22 Years of Age, I fearlessly and openly attack'd * with all the Justice in the World (I neither glory in it, nor am afraid of Confusion) such Powers as were then very formidable.

* The Subject we are now upon, does not differ very much from it, the Service I did my Bishop in his dispute with the Court of Lorrain, drew upon me the hatred of the Fathers of the Mission that were the Directors of the Seminary I then belong'd to, and who besides bore always a secret grudge against such Students there, as were either of a good Family or of any Consideration. But the Bishop not behaving himself as justly towards me as he had promis'd, I writ to Court, notwithstanding his strict Injunctions to the contrary. My Enemies were Mighty and in great Numbers, but particularly himself, who vow'd upon the Word of a Bishop, that I should never get into Priests Orders, he did not indeed give me them, but still I found Means to force him to send me my Demissory Letters to Italy by a Superior Power. However, the same Bishop now Cardinal de Bissy, sent for me at my return from Rome, presented me with a Benefice, and carried me with him to Meaux. It

But it is now time Gentlemen that I hasten to a Conclusion, begging at the same time a Thousand Pardons for my Prolixity, the Liberty I have taken, and the Expressions I have employed, which are indeed in some Places harsh and very hard to digest, but they were necessary and inevitable here; I protest to you in the Face of Heav'n who is Witness to my Sincerity, that I never intended to *impute them generally or particularly to your Illustrious Church in Threadneedle-Street*, which I never scrupled to pronounce *the soundest Branch of the Refugee Community*. I beg of the Lord with all my Soul, that he would cause it to flourish in Zeal, in Knowledge, and in the shining Examples of its Ministers; and that the Flock *may be eminent in Faith towards God, in a mutual Edification, and in an increase in all Blessings Spiritual and Temporal*.

I humbly thank you for the Marks that you have more than once given me of your Esteem, and the Distinction you was pleas'd to bestow upon me in your Church of *Threadneedle-Street*, and the Honour you formerly did me, *in receiving me Member of it*. In that quality I recommend myself to your good and pious Prayers, *in the anguish and bitterness of Heart that I am in*, and if I withdraw from your Assemblies, 'tis only to throw myself into the *Arms of the Church of England*. † But this Separation which is only bodily, will not any way lessen my tenderness or love for my Country-men and Brethren in Christ Jesus.

But in a more particular Manner (*which I did myself the Honour to tell you at the beginning of my Letter, and which I repeat again at the conclusion of it*) I beg you to be persuaded of my respect and esteem for your Church, but especially for her worthy Ministers and Church-Wardens; being with a perfect acknowledgment, and a most unfeign'd Sincerity.

Gentlemen,

Your most obedient and most affectionate Servant,

J. B. Denis Minister.

† *The Author was always very zealous for the Church of England, but was forc't for decorum Sake to shew himself in one or other of the French Churches, otherwise the Refugees wou'd have Censur'd him immediately, as they do the rest of the Proselytes of going to Mass, &c.* In

In this Supplement to the foregoing Letter I shall take the Liberty to speak more at large, and enter into Particulars, in order to satisfy the Curiosity of the Publick

GENTLEMEN,

YOU may remember I told you at the Beginning of my Letter, that *I was not insensible of my Birth, &c.* shall I tell you my Extraction? My Father and Grandfather were both concern'd in the Woollen Manufactory, but as to my Mother's side, I * have an undoubted Right to take upon me a more noble Title, as it is the Sole Family in all *France* that enobles on the Womens side; but I never made my boast of it, as being fully perswaded that true *Nobility consists in Virtue and Merit only.*

In my Family were three † *Deans* of our Cathedral, and several of my Uncles or great Uncles were Canons. The *Deans* are known by the Name of *Hordal, famous and venerable both in City and Country.* Some of my Relations were in the Law, in the *Guildhall* of the City; in a Word, my Family is of good Reputation and Esteem in the Place where I was Born in; and I may say in some Power and Consideration.

I was brought up in the Schools, in the University, and in the Seminary situated where I was Born, 1st. among the *Jesuits.* 2d. among the *Canons Regular.* 3. among the *Fathers of the Oratory, to whom I have an everlasting Obligation, for having inspir'd me with the desire and love of perusing the Holy Scriptures, which was constantly read every Morning and Evening in the House, I being a Boarder with them, and studying Philosophy in their College of Troyes in Champagne.* 4. In the Canon and Civil-Law in the University of *Pont-a-Mousson*, where I was made *L. L. B.* of which I can produce authentick Testimonials; I lastly studied Divinity among the *Fathers of*

* *The Family of the Maid or Pucelle d'Orleans.*

† *One of 'em is not unknown to our Universities of Oxford and Cambridge.*

the Mission. I receiv'd the Sub-Deaconship, and by Virtue of a Demissory of my Bishop which he sent me, (*which I believe went against the Grain, tho' it was not in his Power to do otherwise*) *Deacons and Priests Orders in Italy.* I liv'd for near three Years at *Rome* in some consideration with the Ambassadors of *France* and *Spain*, the late Prince of *Monaco* and the Duke D'Uzeda.

When I return'd to *France*, my Bishop gave me a Rectory, that extended over three pretty Country Towns, upon the Frontiers of *Champaign*, by way of acknowledgment, for the great Services I had done him in the difference he had with the Duke of *Lorraine* about the Immunities of his Clergy, which perhaps for its bigness is the finest in all *France*, containing about seventeen hundred Parishes, a Sovereign Court, a Parliament, the Capital of a Province, and almost all the Cities in the whole Principality. This dispute was then at the height, and the Bishop made his Advantage of the late Pope's Brief, that gave him full Power and Authority to Act at Discretion. All *Europe* resounded with the Fame of this dispute at the beginning of this Century.

I did not enjoy my Benefice, but resign'd it in Favour of a Friend, to follow my Bishop to *Meaux* (to which he had been translated by the means of *Mad. De Maintenon*, and of the *Pere de la Chaize*) who propos'd to me to go with him in quality of Chaplain and Secretary, promising me the first vacant Canonship that should fall in his Gift, or any other Benefice, which wou'd be more honourable and advantageous to me: I liv'd for near two Years with this Bishop at *Paris*, or at *Meaux*; but at length unable to resist the compunctions and remorse of Conscience that had tormented me for above seven Years, about the Religion I then profess'd ev'n before my going into *Italy*.

Upon which Account I remov'd from *Paris* to *Berne*, and from thence to *Geneva*, in order to abjure the Errors of the Church of *Rome*, and to live among my Countrymen in some Asylum or other. After I had liv'd for above a Year in *Switzerland* or *Geneva*, designing to bring my Family if possible in this last Place, Providence at length Conducted my Steps here with two of my Brothers, bringing along with us the Certificates, Attestations and Letters of Recommendation, which you have here a Copy of, I

pro-

produc'd 'em in three Places at my arrival, in the *French Committee* that assisted me, being stopt in my *Journey above three Months together (with two Brothers) by an Ague, which continu'd another Quarter, after my coming to London.* I spent above 100 *Louis d'Ors* either for our Journey or in Sickness. I had about nine left at my coming into *England*, I receiv'd some little Assistance from the Church; but I never asked 'em for a Farthing after I had been here two or three Months; and I may affirm without Vanity, that I have return'd both to the Church and Poor more than ever I receiv'd from them. I am not ashamed to descend so much to particulars, I have my Reasons for it as you will see hereafter: I presented these Certificates to the Churches of the *Savoy* and *Threadneedle-Street*, but they have either forgot it, or else had a design to disown me afterwards.

A Copy of the Certificate of my Abjuration.

THE Bearer of these Presents John Denis of Toul in Lorraine, having presented himself to the Lords of the Chamber of Proselytes, humbly requesting, that finding that the Principles of the Church of Rome, in the which he was Born and Educated, to be entirely Corrupted and erroneous, and that despairing to be sav'd in it, he found himself oblig'd by all the Tyes of Conscience to relinquish it, and be a Member of ours, as the only pure one that leads to Eternal Life. He afterwards set forth the motives of his Conversion, and the abovementioned Lords taking it into their Consideration, together with the Protestation of his Perseverance, and his Answers in the Examination he maintain'd concerning Religion and the controverted Points of it, so that upon the whole they could not find any obstacle why the forementioned Mr. Denis upon his Request shou'd not be admitted. Who moreover has not been any way Expensive to their Excellencies our Sovereign Lords on this Account. Wherefore having admitted him in the form made Use of in the Abjuration of Popery, they have receiv'd him in our Holy Religion, by Associating him in our Fraternity. Recommending him therefore to the Grace, &c. Given at Bern in Switzerland 1706. Sign'd Mr. Wald, and Seal'd with the Seal of the State.

The Certificate given me at *Geneva*, as written with Mr. *Pictet's* own Hand.

WE Ministers of the Church of Geneva, do affirm, that Mr. John Baptist Denis of Toul in Lorraine, late Chaplain to the Lord Bishop of Meaux, having last Year embrac'd our Holy Religion at Berne, has resided in this City. from the 13th of Nov. 1706 to this Day. We have been exceedingly Edified, not only by his Assiduity in frequenting our Assemblies, and in participating of the Sacrament of the Lord's Supper at the usual Times, but by his truly Christian Conduct, and his Zeal for Religion, which mov'd him to use his utmost Endeavours to bring over his Family to this Place, and Settle it in the Paths of Truth. God having bless'd his Endeavours, he had the Consolation to see two of his Brothers in the same Place with himself, the one whose Name is Dominick Denis, late Student in Divinity in the Seminary of Toul, has also embrac'd our Religion in this City, where he arriv'd 12th of May 1707, whose Conduct also is irreproachable. The other who is younger, has been likewise carefully Instructed in our Faith. As they all three intend for England, in order to Settle themselves in some Business or other there, we beseech our Brethren to look upon them as Members of the true Church of Christ, and as Persons that very well merit their Charity and Affection. We beseech the Lord, &c.

Given at Geneva Sept. 22, 1707.

Sign'd

B. Pictet Minutoli, A. Leger, T. Sarisin, P. Thourneser of the German Church; and B. Calandrin, M. de Turretin, J. Gallatin, J. Sartoris, all Clergymen and Professors in Divinity, &c.

The

The Letter of Recommendation from Mr. Turretin Professor in Geneva to Mr. Bonet Secretary, Counsellor and Resident to the King of Prussia.

S I R,

I Take the liberty to introduce into your Presence Mess. Denis the Bearer of this Letter. They are Profelytes of Toul in Lorrain, the eldest was formerly Chaplain to the Bishop of Meaux. The Testimonial which was given them by our Church, will shew you how much they were esteem'd by us, and how pleas'd we were at their embracing our Religion. So that I don't doubt Sir, but that you will admit them to your Acquaintance with all imaginable Satisfaction, and also do 'em all the good Offices that may lie in your Power. But above all, I beg the Favour of you to present them to my Lord Archbishop of Canterbury, the Lord Bishops of London and Salisbury, if it may Suit with your Conveniency. I dare flatter myself that those Prelates will have some consideration for 'em, as soon as they are acquainted with the good Testimonials we have given them. I did myself the Honour to send you some Pieces I publish'd for the Reunion of the Protestants, part of them are for those Prelates and some other Lords; and I don't doubt but you have had the goodness to cause them to be distributed to them.

I am entirely, &c.

Geneva, Sept. 30, 1707.

J. Turretin.

C 3

Monsieur

Monfieur Bonnet's *Letter to his Grace the Lord Archbishop of Canterbury, which I presented to his Grace, being introduc'd by the late Dr. Allix.*

May it please your Grace,

BEING inform'd by Dr. *Allix*, that he wou'd have the Honour to wait upon your Grace, in order to Recommend to you Mr. *Denis*, I thought it my Duty to fend you the Recommendatory Letter, which he brought *with him from the Rev. Mr. Turretin the Professor* directed to me, in order that your Grace might be particularly inform'd of the Testimonials that were given him, after having known him for near 12 Months, *and that this true Profelyte might not be confounded among the Hypocrites and false ones.* * Your Grace has too much Justice, Penetration and Charity, not to grant Protection to *such as are worthy of it*, as on the other side your Grace testifies a just Indignation to all that do not Answer the Engagements they made at their Abjuration of the Romish Errors, and embracing the Protestant Religion.

I am, &c.

Sign'd,

London, Aug. 4, 1708.

Frid. Bonet.

I cou'd produce more, but these may suffice, the Archbishop by Letter, order'd the Committee to consider me. But I receiv'd no more than other People, and the Sequel shew'd *how little the Committee valued either his Recommendation, or that of Men of Honour and Probity.*

After having preach'd for six Months together the first Year of my being in *London*, and finish'd, printed and

* *Undoubtedly these Gentlemen the Refugees, pretend to know them better than his Excellency Mr. Bonet.*

dedicated

dedicated a Book to the Archbishop, thro' the Sollicitation of the abovementioned Dr. *Allix*, and by order of his Grace aforesaid, † *after a thorough knowledge of the French Refugees*, I resolv'd to gain my livelihood in a quite different Profession.

Gentlemen,

If the things I have now laid before you, the Honour and regularity of my Conduct, both in Publick and Private, the pains I have taken to live, which has been by my Labour, only for these many Years last past, do not deserve the Esteem of the Refugees in general, and yours in particular; my Dis-interestedness, my Patience, my Perseverance, my private and obscure Life, but at the same time righteous and just, *and one Article which may perhaps please you, and that is this, my Family three Generations upwards were Protestants of Mets in Lorrain*, all these Circumstances weigh'd together, will it I say appear that I merited to be either insulted or despis'd?

† You will see in the Supplement in what manner.

The End of the first Letter.





A Second LETTER.

To the same Gentlemen of the French Church in Threadneedle-Street, and the Reasons of this second Address, so much against my Inclinations.



It is impossible for a Man that is so little Master of his time as I am, to have compos'd a Letter in the space of a Week, together with a Supplement of equal bigness with it, *so nicely exact, but that some Faults or Omissions will have crept in, which I beg you to pass over.* I think I have omitted one Circumstance, in which my Honour and Fortune are too nearly concern'd; I beg of you therefore to add it to the other Reflections which are submitted to your Judgment, you may insert it wheresoever you think fit, * *where-ever I come, I hear that you make a violent Noise about the Letter I sent you. (Mr. Rouffy) told me so, and among other things that you reproach me with Ingratitude, and the injurious manner, in which I personally attack'd the Church of Threadneedle-Street. I know Gentlemen how far Gratitude binds a Man; I am sure I have had the utmost Complacency for your Church, purposely that it might not be said that I was willing to involve it in the same Condemnation*

* *It is in the middle of Page 18, where it runs, but I must take, and which finishes by more of Religion Page 19. with*

with some of the *GRANDEES* of the *Hospital*, who are unknown to me as I said to you before.

I hope to wipe off these *Reproaches of Ingratitude or Injustice*, when I beg of you to consider my constant adherence to your Church for so many Years, to the *Maintenance of which*, I have as justly contributed according to my *slender Abilities*, as the rest of her Members; how patiently I suffered *Affronts, Insults, Threatnings in a publick Manner*, without once complaining to the Consistory; how zealously I endeavour'd to draw the most eminent Persons among the English into your Churches; the last young Ladies that I introduc'd upon the *Parole of the Church-Warden of the Hospital*, who six or seven Weeks after, told me by order of the Company, that they wou'd not suffer Strangers to dispossess 'em of their Seats, upon such pretences as I cannot forbear calling odious, (*I might with much greater Justice recriminate them upon that Account.*) The Condescension which I did not owe you, in setting forth to you the Reasons that forc'd me to withdraw myself out of your Church; and the Protestations I made you at the end of my Letter, of not any way imputing what I have said, either in general, or in particular to your Church of Threadneedle-Street, these will be so many sure and incontestable Proofs to the contrary, in the Minds of all impartial People. To this I add, supposing all I have hitherto said were wanting, would any one presume to say, that *Gratitude and Acknowledgment* wou'd oblige me to suffer patiently the loss of my Life or Honour, which I put upon a level. I ought to kiss the Hand that holds out Bread to me; and repulse the other that is going to Poignard me.

Judge of other People Gentlemen by your selves, can any Nation in the World stand more upon punctilio's than the French! Wou'd a Merchant suffer his Credit to be ruin'd without a Cause, or his Letters not to receive due Honour? in this Case he wou'd soon become a Bankrupt. Give me leave therefore to be as much affected, since my Credit is equally as tender. Be more just, than to believe me capable of confounding Persons such as you are, who for the most part, were always in as good Circumstances as you are at present, with a People whom we have seen sprout up *Muskroons*. Cou'd you really imagine, that I should ever have expected

expected to receive such unworthy Usage from your Church of *Threadneedle-Street*, as I did at the *Hospital*, to whom we may very well apply the Proverb, *set a Beggar on Horseback and he will ride a Gallop*?

I am indeed persuaded that they made a much quicker dispatch of me than you would have done: During 14 Years and upwards that I have liv'd among you, did you ever hear of my insulting any Person? I will own myself to be violent and haughty without Mr. Aubry's giving himself the Liberty to tell me so. But I am never violent nor haughty, but when 'tis to oppose an indecent Pride, to repulse an ill-founded Insolence, or a Censure without a lawful Authority.

Gentlemen,

I am so fully persuaded and convinc'd (I affirm with greater Assurance than I have hitherto done) *that a Project was form'd, concerted, follow'd, and compleated by the abovementioned of the Hospital, purposely to Aggravate, and force me at last to withdraw myself from your Church; that you will see as clear as Noon-Day, the malice and indignity of their Project, and scandalous Combination. I thought that the genuine Relation I gave you of two undoubted Facts, wou'd have given you a just Suspicion, and a Reason sufficient to disapprove their Conduct, without my being forc'd to enter into a detail of particular Grievances, Repulses, Affronts publick, open Threatnings, but I find the Impositions of People of this Stamp have an Ascendency over you. In God's name, Gentlemen have a care how in upholding a few Members of the Hospital in so unjust a procedure, so shameful, odious, and dishonourable to your Company, your own Honour be not thereby publickly expos'd: I have a Proposal to make you, and that is to depute in what Place you please, such a Number of your own Ministers, Church-wardens, (such as Messieurs Barbauld, Berchere, and others that are Men of Honour) exclusive of these of the Hospital, and that I may be permitted in their presence to || question the Pew-keeper of*

|| N. B. *This is not in the Original in French) another flagrant Mark of the Impudence of these Upstarts, is their pretending to extenuate their Sauciness thro' an excuse of the*

the scarcity of Places in their Church. When 'tis notoriously manifest that the Seat my Wife had was properly but a supernumerary one; the Seat that holds eight People being that of the Ministers, and but one Person sitting with my Wife, there was Place consequently for these young Ladies, and no body but Mrs. de Bezombe and my Wife were constantly in those Places, the rest were Strangers.

that Church, all which Examination I would have writ down Article by Article, concerning the insults *which I pretend, and which I have actually receiv'd*, to all which the fore-said Pew-keeper shall be oblig'd to Answer upon Oath.

I shall write before such Persons as are deputed all his Answers, the which shall be Sign'd with his own Hand, *the Original whereof shall be deposited in your Hands after I have taken an exact Copy of it. I do not require, Gentlemen, that the Pew-keeper name the Persons in his Depositions before me, for if you do but know who they are 'twill be sufficient, I should be loth to put 'em to so much Confusion as my presence would naturally fill 'em with. If you cannot relish these Proposals, I must tell you I've no other to make.*

But Gentlemen, you are capable to do me Justice without forcing of me to come to so *nice a Scrutiny*, 'tis in your power to *prevent it*. And let it not be at last said (Pardon the Comparison which I make only to stir you up) *that like to the unjust Judge in the Gospel, you only did Justice to me, that you might not be troubled with my Importunities*, tho' if you thought me unworthy of it but on the contrary, if you were persuaded that I deserv'd nothing but your Contempt, you shall suffer in spight of you, *that it be said, that the World thought your Company to consist of Men that were more judicious and just; more judicious to consider the Nature of my Complaints, and whether or no they were well or ill-founded; more just, that you might not pass for a People that espouse a Party whether right or wrong. You lay hold Gentlemen on what you pretend to be disgusted at, and impute it to me as a Crime, and at the same time are above taking Cognizance of what so justly induces me to it; If it were true (which is far otherwise) that at the same time as I would have justified my Cause, or my Complaints, and the Consequences that flow from thence; or would have pointed out to you your*
own

own Interest, like a Man of Sincerity, Probity, and Honour, I had either attack'd or insulted your *Company*. I always said indeed, that *Complaints, Remonstrances, Advice and all other things of the like Nature, are enormous* in the Eyes of the Refugees; it is Attempt, Insolence, Rashness, if either written or spoken by a *Man of my Character*, I have been as much myself what I told your Church-warden he was * in making you Judges in my Cause, which you pretend to be your own. I yielded to this by my Wife's persuasions. But I will be judged by others that are more just than you are, who are as much interested therein as I am, and who have a better right to determine therein, than either you or I have. The Tempest is too violent for the Thunderbolt not to break out, and Heaven will surely hurl it upon the Guilty and Oppressor. My Conscience is clear both before God and Man, and if you force me to vindicate my Innocence and Honour, by publishing the Letter I sent to you, together with a Supplement which will be much more considerable, that now lies by me, I declare myself guiltless of the Effects they may produce prejudicial to the Refugees in general, so contrary to your Expectations, things may be yet set to rights. But still lose no time; the Noise that is spread Abroad will not absolutely suffer me to be impos'd upon, in what I prize more than any thing in the World, my Honour and my Reputation. Gentlemen, I again repeat it. Revolve in your Minds the two preceding Facts which are as clear as they are true, and the Protestation I make you, that neither my Wife, nor myself ever endeavour'd to draw any Person after us to the Church of the Hospital. These things naturally demand your whole Attention, and the impartiality of your Judgments. I have the Honour of being, &c.

GENTLEMEN,

Yours, &c. J. D.

Spittle-Fields.

Jan. 29, 1722

This Letter was not sent to the abovementioned Consistory, before the 7th of February. I shall give a Reason for it.

* A Fool, &c.

A

A Letter to Mr. Barbould, Minister of this Church, of the same Date, with the foregoing, viz. Jan. 29.

S I R,

I Am sorry, I am not able to perform myself what I am oblig'd to do by the means of the Bearer of the present, by Reason of the daily hurry of my Affairs; I therefore hope you will be so good as to Pardon me. The Gentlemen of the Church in *Threadneedle-Street* gave me their Word a Week since, by the Bearer of my Letter, to give me an Answer the same Week, but they have not done it, which confirms me in the general Contempt * they have for such Persons as I am, and of which I complain to them of the Sequel, Sir, will shew you, that I am not so despicable as they think; and be they whom they will, Rich or Poor, a single Person, or a Body of Men, they shall not attack me with Impunity, in that which is dearest to me in the World, my Honour, my Reputation, and my Credit. If a Merchant loses his, is not he inevitably ruin'd? And do you really believe, that my Interest is not as precious to me? I have made it appear to you Gentlemen beyond Dispute, by a second † Letter I sent you, that nothing could possibly have been done more prejudicial, than what the Company in Question, (*viz. the Hospital*) have done to me; and if the Proposals I again make them to permit me before you, of Mr. *Berchere*, and other Persons of Honour, whom they shall please to name, to question the *Pew-keeper of the Church in Spittle-fields*, and to enjoin him to Answer me by Oath to the Questions I shall put to him, be put in Execution, they will then undoubtedly see a Design that was a *machinating*, which will cover the Guilty with eternal Confu-

* This will be plain and evident by the Sequel.

† Which is the Former.

son: You your self are not a Stranger to it. The Foible of our Nation is to be presumptuous, and to be blinded with the Scorn which * they have the Power to exert themselves in against the Profelytes; or else with the foolish Notion they entertain of thinking themselves authorized to domineer over them. But they will see, when too late, the gross Illusion that has deceived them all along. Neither Threats, Persecutions, or Death it self shall be able to make me retract nor desist from the fixt Resolution I am in of having Justice done me by those who have the greatest Right to it, and who are as much or more concern'd in it than my self. It shall not be said that all the French in general are so arrogant and unjust as some particular Persons are, who dishonour our Nation, and particularly your illustrious Company. I will make it appear, that there is the greater Number (and I do you this Justice to say, you are included) who disapprove a Procces as injurious to the English, as it is unjust and unheard of in respect of me. What a poor Figure must an ecclesiastical Society make, and how liable must it be to Male-Administration, when the Spirit which informs it is composed of nothing but a Clutter of illiterate People, a Mixture of all Sorts of Conditions, a Hubbub of Folks, &c. without descending any more to Particulars, that domineer it, instead of a regular and strict Discipline instead of Piety, of Love, but a real Love of Religion.

But you Reverend Gentlemen of the Clergy, feel the pernicious Effects of this Tyranny, which has often deprived you of the Liberty of speaking ingenuously, and which often forces you to such Steps that you make with all the Reluctance imaginable: (Let this however go no farther ‡.) I have a thousand Times pitied the Con-

* He himself is included in the Accusation from two of the Answers he made me.

‡ I publish it however, because he does not deserve my Consideration. And he himself, in a Conference that I had with him at my House would not answer one Word to me, which proves that he is under the Lash of the Consistory, &c.

dition of the Ministers among such a corrupted Body of Refugees; and this is one of the chief Considerations, *which gave me a distaste of appearing any more in the Pulpit.*

If I have hitherto made my Remarks justly, I leave you to imagine, *whether or no I know the Refugees.* Dear Sir, (shall not I flatter myself too much if I say again) * *Dear Friend*, you have always thought me to be a Man of Honour enough, to speak with Sincerity. In all my Proceedings, *I had no other Design, but to demonstrate to your Consistory, that I did not withdraw myself from your Church without a just Reason for such a Conduct.* God hears me; *may he strike the Mouth dumb which speaks to you; may he deprive the Hand that describes these Things to you, of Motion, if I had any other † Intention.*

But the Noise which your Consistory spreads abroad, deprives me of the Liberty of stopping here; I must advance as it does, I must appear as soon as possible in a War which seems openly declared against me. Stand, Sir, in the Gap, *like ‡ another Moses*; stop the Proceedings by the Mildness of your Persuasion, by the tender Sentiments of Justice, with which I am sure you are animated, *(the Event however has prov'd the very reverse of it)* and the terrible Shocks which will not fail to crush the Aggressor or the Oppressor. I leave you to suspend your Judgment as yet, till you have read the last || that I writ to these Gentlemen, wherein I prov'd the just Foundation of my Complaints.

* *I was not deceived in my diffidence; but I should have known him from the Bottom, or rather he should have discovered himself to me.*

† *They will not see in all the Letter, that I once thought of demanding Justice or Satisfaction from them; this is what they falsely suppose; but I only writ out of a love to Justice.*

‡ *God has punish'd me for my so ill apply'd Comparison, in addressing myself so mal a-propos.*

|| *Which is the foregoing Letter, of which this is only a Compendium.*

But

But Time is precious. Pardon the Liberty I take in intreating you, to deliver it to them your self; I depend upon you, as if it was already given them, and shall act accordingly. It is true, I attack this People with great Vigour, and have as little Respect for them, as they have for me. Is it, Sir, unparallel'd, for a Company to disapprove such Members as are a Dishonour to it, in order to do Justice? A Person in that Case must be very ignorant of the Proceedings of your Consistories of France: And are these here become infallible? This Justice ought always to be made without respect of Persons: To take another Course, were not only to draw upon one's self the Censure of all the World, but the Curse of Heaven too. I declare to you in God's Presence, that my Soul is innocent of all the Effects it may produce. I shall pursue this Affair with the utmost Vigour, and at the very Peril of my Life. I don't tell you an Untruth; I tell you this in the Presence of my God, and as to a Friend *, whom I shall always esteem for his, &c. as well as, &c.

S I R,

Yours, J. D. &c.

The aforesaid Mr. Barbauld came to my House the Friday following, and staid there above two Hours and a half. He began to tell me among other things, which neither make for his Honour, nor for that of his Consistory, that I had supposed four things which were false, in my former Letter to him, or in the first to the Consistory of Threadneedle-Street.

1st. That I had supposed, That the Consistory had promis'd me to give me an Answer in a Week: Which was not true.

2dly. That the Consistory spread a malicious Report of me; which was not true neither.

* I retract from that Quality, as I cannot esteem, or love a Person of his Order, who has no Notion of Friendship.

3dly. That

3dly. *That the Consistory had examin'd my Letter.* But this was not true neither.

4thly. *That the Answer made me by the C. Warden (Mr. Aubry, which was the great Motive of my complaining; was that of the Company,* neither was this true.

I am sorry to publish such plain Contradictions, and to tell him who is the Author of them, or the Spokesman of so illustrious a Society, *who makes such base Evasions, that mentita est Iniquitas sibi.*

I Answered to the first: That the Bearer of my Letter having staid longer than I thought he would have done, in giving me an Accompt of his Errand, made an Excuse for staying, * by saying, that having given my Letter into the Hands of a Church-warden whom he knew, as he was going into the Consistory, he had order'd him to wait; and that a great while after, he bid him tell me that the Affair was of too great a Consequence to be answer'd immediately; but that they would do it in a Week. This was either false or not well understood said the pious Minister to me; the Consistory never made such an Answer. It will be seen by the reply I made to the other three, as to this, *what Ground or Pretence they have to call the truth of my Suppositions in Question.*

As to the 2d. Having met with Mr. † Rouffy their quondam Church-warden (not three Days after their receiving my Letter) the reproachful usage I receiv'd from him thereupon, gave rise to my 2d. Letter to the same Gentlemen of Threadneedle-Street, and another to Mr. Barbauld, for very weighty Reasons which he would find herein, but more forcibly and at large in the other; and which were such as would not suffer me to be silent. This Supposition he said must also be false, as there were but two or three Church-wardens at the opening and reading of my Letter, (who might have spread it abroad however,) but as for the Complaints I made of the Consistory's spreading Evil reports about me, he said they could not possibly be imputed to it.

* I could produce it, if it were necessary: But this is a Tribunal which will admit of no other Inquisition, but that which it sets over other People.

† A Gascoon.

As to the 3d. I said, that as the Consistory had met two Sundays following, and the Tuesday and Wednesday afterwards, they surely had judged my Letter to be a meer trifle, since they would not descend so low as to examine it; and *I was confirm'd by this Treatment of their Contempt of such Persons as I am.* That moreover the Account he had given me of the *Indignation of the † Consistory, to whom I wrote in so irregular a Manner, with so much Fire and Gall, was altogether inconsistent with such an Answer, viz. that the Consistory had not examined it.* And upon his protesting to me that this was Fact (which however I had not Faith enough to believe) he return'd me my 2d. Letter (which I mentioned before) which was inclos'd in one to him, and which I had desir'd him to deliver to the Consistory. However, he told me he would deliver it for me if I was absolutely bent upon it. I thank'd him, but told him, I had rather stay till the other Letter was examin'd, and see what Answer they would make me to it.

As to the last, I answer'd that it was impossible to have Express'd themselves more clearly in an absolute refusal (from which lay no Appeal) both to the young *English Ladies* and myself (as is plain by my 1st. Letter) than was that of Mr. *Aubry* the Church-warden, *since he spake to me in the Name of a whole Company.* But to take it in the Sense of Mr. *Barbould*, and of the Consistory, I'll warrant you there were *but one or two private Persons met together in order to regulate the Seats.* But in the Sense of Mr. *Aubry*, when he came last to my House, in order to justify his Conduct in respect to me, he assured me with all the seeming Sincerity in the World, to convince me that he was not the sole Contriver in these Affairs, *that a Company consisting of six or seven Church-wardens (of which Number he was one) had met at the Hospital and determin'd as above.* He had promis'd me before to speak to the Company; he did speak to them, and they gave their Verdict, and Decision. Let these Church-wardens that were sent to me a Month afterwards, be sent here, to know whether or no, I had not

† He hints at this sufficiently, in one of his Letters which you will see afterwards.

Reason to know that they had neither *Rule nor Discipline* in their Church, *since little or none had been made Use of in my Affair*. When they told me that they had *neither read nor examin'd my Letter*, they are the very Words of their own Minister. But they went much greater lengths than this, *viz.* in saying that *I need not give myself any further trouble in writing to the Consistory, for that they were resolv'd not to receive any more of my Letters*. The Answer I had from their abovementioned Minister to the last I sent him, forc'd me upon *quite other Measures*. These Gentlemen are undoubtedly very just: *No Body shall oblige 'em (unless they please) to read or examine any Letters; in them alone is vested the Power of receiving or sending them back again*, and to do the same by a second. This is really to make a glorious use of their Authority, whether well or ill acquired.

I could not forbear telling Mr. *Barbould*, that the abovementioned Shifts and Evasions of the Consistory made me judge of 'em in the same manner, as a Governour of *Toul* (the Place I was born in) did of the *Chapter of the Cathedral there*. A Canonship being vacant, which was in the Gift of the latter, and the Governour being desirous to procure it for his Son, made a Visit to every Canon in particular, who all flattered him of certain Success. The Governour went to the Cathedral the Day of Election, not doubting but that his Son would be chosen. When all was over, every Canon made it his Business to beg the Governor's Pardon for having Elected another. But he immediately broke out into reproaches; to which they every one answer'd, that *the Chapter had taken different Measures*. The Governour enrag'd cry'd out. *What a Devil of a Creature must this Chapter be then!* &c.

But as to the irregularity, &c, of my Letter which Mr. *Barbould* insisted so much upon, my Answer to that was, why did not these Gentlemen send it back again, without revealing the Contents of it? He indeed said, that had he himself been present at the Consistory when it came, he would have been of that Opinion, I pushed so far as to tell him that that might still be done. But 'tis to be presum'd that the Consistory were wiser Folks, *in their receiving my 2d. Letter, yet neither to peruse or send it me back again, but to keep it.*

Let Mr. *Barbould* but Examine his tender Conscience about what I mention'd to him in my 1st. Letter, of his, and the rest of the Ministers dependance upon their Consistory, *and he will not fail of knowing himself better.* In an Answer I receiv'd from him, he spake like a Sovereign Pontif; and he may depend upon it that whatever Motions he may make in that Consistory, *they'l be no more regarded than if they were mine.*

And as to Mr. *Barbould's* persisting to suppose (which was not true) that *I had spoiled a good Cause, and made it a bad one; that 'twas impossible but they must do me Justice; that in the main I was in the right, but that my procedure had ruin'd every thing.* I always stuck to the purport of my *1st. Letter, viz. *that all the Satisfaction* I desir'd, was that the Consistory might know that I did not discontinue their Communion but for just and weighty Reasons; and that I might not lay myself open to the *opprobrious Tongues of the implacable and bloodthirsty Refugees* (but this will be evident in the Supplement,) had they done this, *then I had not car'd had they thrown my Letter into the Fire, for then I had certainly been easy.* There were more Words that pass'd between us, the Substance whereof may be seen in the last Letter I sent this Minister the *Sunday* following, which is also inserted, by which it will be plain what occasioned it; and that it was only to obviate *the difficulty the Consistory made of doing me Justice,* (I having then withdrawn myself from their Church) and that the noise might not spread abroad. All this I hope will *justifie my Conduct undeniably,* and the desire I always had of *closing up the Breach, and even myself to make the 1st advances in it.*

How difficult it is to wave a good Subject when we are sure we are in the Right; before I can resolve on this, impartial Judges must decide between us, of the Improbability, Dissimulation, Baseness and Perfidy of the one; or of the Probity, Sincerity, Integrity and Equity of the other. Let that good *Israelite* in whom there is no guile, tell me whether or no he was ignorant of the just Reasons I have

* *In his 1st. Letter.*

had for sometime to be dissatisfied with, the Conduct of certain Church-wardens of the Hospital? Since he has assured me with a deep Sigh more than once, when we were got upon that Subject, *that they were forc'd to make up their Consistory of such as they could find.* I would beseech him to tell me whether or no that Sigh was genuine, and if the love of Truth and Justice drew from him such a Confession! And to make use of those high Flights, those new coyned Expressions of the **fine Genius*, the *Oracle* of their Church *in the Opinion of the Ladies* of whom I shall speak (after *St. Paul*) in my Supplement, it will naturally follow from such an Answer, that it will neither be a PARADOX nor a CONTRAST to advance, that their Consistory will not be the less august or honourable whatever may be the Members, the Ministers of it have chosen: In like manner that those worthy Ministers will not appear less glorious, honourable, and and what is dearer to 'em than all the rest, that their *Purses will not be Empty*, how dependant soever they may seem to be, upon so odd a sett of People as this Company is form'd of; as we have seen hitherto. I can hardly think that this venerable Clergyman (who at least affects to appear as such) can have the Assurance to deny that he answered me more than once in the very Words I now Publish.

The Publick is desired to judge whether or no Charity, Sincerity, a love for Peace, and true Zeal be in a Clergyman, who affects them so much, as he to whom these Letters are address'd: All the World knows, that we were united together in the strictest bonds of Friendship for several Years till this dispute happen'd. Nevertheless, towards the latter end of last *November*, when this Charitable Pastor came to my House, in order to Christen a Child of mine, (according to his usual Custom when ever it was requisite) I told him at Supper, *that tho' I had withdrawn myself from his Church, yet I should always look upon him as my Pastor, and hop'd always to have his Charitable Offices in this and such like Occasions:* The manner in which he answer'd this Compliment, it has given me room to say, that had he any way endeavour'd to close the Wound, (like a faithful Friend and a just Arbitrator)

which he had insinuated he had done before the Company, and as any Person would have reasonably hop'd; two Months were almost past, when the Affair began to blaze contrary to my *Inclinations, without my once hearing any thing about him, or of any measures he had intended to take in order to reconcile us. *There is a Prudence, there is a Simplicity which Jesus Christ inculcated so much to his Apostles*: Let us suffer this laudable Minister to say, in order to discharge his Conscience, and maintain his Honour; or if he does not approve of this, for People of his Cloth have their Capricio as well other Men: Let him at least suffer other People to say it for him, to extenuate his Fault, viz. that his too great Learning might so far have turn'd his Brain, as to have made him take one Prudence for another; which may have caus'd him to have been (*in imitation of the Children of this Generation, who are more Prudent in theirs, than the Children of Light,*) of an indifferent, Supine, and indolent Temper.

This it was that made him be so mistaken in the *Simplicity*, so much recommended to Men of his Profession, imagining in his *Simple Ideas*, that *Charity* in the Sense of the † Proverb, (which we must naturally presume he is not Ignorant of) obliges every one to prefer the Interest of his House to that of such a Man as I am; *whom the Refugees proscribe as he does without Mercy; he therefore might consequently have naturally, and with his usual Simplicity have gone over to one Party, rather than the other.*

It is of no less Moment for the Publick to know, that a Week before I sent that fatal Letter, (but for who the Lord knows) to this august Tribunal of *Tbreadneedle-Street*, I told him at my House, as we were drinking Tea one Sunday Morning, a little before he went to Preach at the *Hospital*, that I thought it my Duty and Honour before, I withdrew myself from his (and all the rest of the

* This will be still more evident by the Letter which follows; and I heard from good Hands, that his new Colleague, who does not yet very well know what the consistorial Yoke is, said, upon reading my Letter, his Opinion was, that Justice ought to be done me, I was however unknown to this Minister.

† Charity begins at Home.

French

French Churches) to give a Reason to his Consistory for my so doing, and that I would do it in a Week. He cannot say in either of them, that I ever insinuated to him, much less complain'd that Satisfaction had not been done me, neither did I ever so much as require it. But a Man of my Character that has a mind to Ruin himself, in the imagination of a Pious Soul, such as is this venerable Minister, needs only give a loose Rein to his reprobate Senses.

The last consideration I am to Publish (if I am not too bold in making use of the *Pencil of a beautiful and eminent Hand*, who handles it among the Refugee Ministers in so admirable a Manner; to Paint in the most lively Colours, and give you a perfect draught of that incomparable Pattern of Moderation, Modesty, Humility, Prudence and Christian Virtue is, that in the long conference we had together, which as I said before, was at my House with this religious Clergyman, after having deliver'd himself to me in a modest Manner, or at least endeavour'd to make me conceive a noble Idea of his being a *Protestant*, and the *Sublime and honourable Post* he possess'd among the Refugees.

That is to say, Sir, says he in a soft and easy Tone, *you imagine that as you have to do with five or six poor Ministers born Protestants, that you may Use us as you please; what would you make us hang our selves?* The most resolute Heart may be a little terrified. He only knows whether or no it was my Resentment, or my unchangeable Resolution that so affected him. But he will give me leave to say, that his was not without Emotion, which did not a little display itself in his Countenance, and was but too visible by his faulting Speech, so that my Wife and I could not but perceive the Confusion he was in. In fine, to conclude this rare Picture, I shall produce the *last Words* of his pastoral Remonstrances, which he happen'd to utter but alas, too late! *You might Sir says he, addressing himself to me and my Wife (I leave the Reader to judge whether his peaceable Imagination was in the right or no) have quitted our Church as you have done, without giving yourself such Airs as you did in your Letter to our Consistory. We shou'd not have been sensible of your Absence, but a long time after you had left us, by the News we should have receiv'd of your being no longer a*

Member of our Communion; we should then have calmly said that Mr. Denis comes here no more. Behold the Remonstrances of this glorious Parson; which equally proves the care the Ministers take of their Flock, and how mightily they value a Profelyte. I here appeal to the Judgment of the generous English Nation, who have observ'd in a Man of Honour, that a Person born in the Errors of the Church of Rome, is but the more to be valued, when by the Grace of God he has surmounted the prejudices of Education, so as to enter into the Paths of Truth.

But the Refugees are actuated with Sentiments of a quite different Nature, since they let themselves be govern'd by Passion and Prejudice, or worldly Interest; these worthy Pastors never trouble their Heads about their Churches, but only when they are to receive the quarterly Contributions. 'Tis then they take notice of such Sheep, whose Fleece alas! They have no more the Sheering of.

A Second LETTER.

To Mr. Barbauld Minister of the aforesaid Church, Sunday Morning: May the good Day produce a good Deed. Feb. 4, 1722.

S I R,

IN order to acquiesce with the Sollicitations of my Wife, and the impulses of my Reason, we both of us rely so much on your * Probity and Dexterity in managing the most intricate Affairs, that I shall empower you to determine the Affair as amicably as possible, and to the Satisfaction of both Parties, so as both my Honour, and that of your Consistory may be preserved. I believe I told you the last time, I had the Honour of being in your Company, that the sole Motive of my Writing to your Consistory, was only to acquaint them with the Affronts and Insults I had so un-

* Which I really thought so,

deservedly

*deservedly met with, no less than the English Nation. And that all I desired, was that your Company might do Justice to my just and reasonable Complaints which were so well founded, and that then I should have done. I am so far from Resentments or Revenge, so * unworthy a Man of Honour, that for my own part, I do not demand any other Satisfaction from the Justice of your Company, but only to make it me either by Word of Mouth, or in Writing, and to act as they shall Judge proper and equitable in relation to those young Ladies; so that it may appear; that neither your Company, nor the honest part of our Nation approve so irregular and unhandsome a procedure. And when things shall be brought to this happy Situation, may every thing past be buried in an eternal Oblivion. This being done, as I bear so great a love to your Church, you will immediately see me re-enter it, and be as before, I shall be of your Flock, provided you will but receive me again into your Embraces. A Man of Honour † will ever maintain his Character; and you will see by the Sacrifice I shall make of every thing that I have in Hand, how different my Sentiments are from the Opinion the World may have of me; for neither have I been any way counsell'd or advis'd in any Thing, or by any Person in what I have hitherto undertaken. It all proceeded from my own proper Impulse, and a punctilio of Honour that has but too much affected me. In order to obviate what the World might insist upon, concerning the Method and Irregularity (which you and I discours'd upon) of my demanding Justice without descending to particulars, as my Reputation was always very dear to me, I thought myself oblig'd to proceed in that manner, in order to preserve it in the World, in beginning, by the Information I first gave to your Consistory, and afterwards to the Publick as was my Design; but this I shall suspend till I hear your Answer. And in representing as I had done in the 2d. Letter, which I was resolv'd to send again to your Church,*

* He seem'd to hint at this in the Conversation we had together at my House.

† I shall be so unhappy as not to have these Gentlemen allow me this.

that I thought 'em too equitable and just to, &c. * Suppose you have prov'd to me, that my Letter was a very warm one, yet nothing but a point of Honour, to which I must own myself a Slave gave rise to it.

But I never *calmly premeditated*, either to *insult* any Person, or *envenom* the Circumstances. I beg of you Sir to act † *in the Affair between us*, in such a manner as *Prudence and Christian Charity* may direct, and add to your other personal Qualifications, that of || being the peace-maker: If I see you approach me with that Intention, then I may have room to say, *Beati pedes evangelizantis pacem*. Then you will see me enter into your *Sheepfold* with greater Joy than ever I regretted to go out of it. I have the Honour of being, &c.

S I R,

Yours, &c. J. D.

The Day following, this worthy and peaceable Minister return'd me the following Answer.

To the Reverend & Mr. Dennis, &c.

I Have receiv'd your Letter, Sir, but am forc'd to Answer it in hast as I am going into the Country; which happens so much the better, *as I cannot tell you any thing upon that Subject that will be agreeable to you*. I don't know whether after this, you will permit me to give you one Word of Advice, *and that is to let the Affair drop*. And herein I should think I perswade you as yours.

E. Barbould:

I was not long reflecting what I was to expect after such an Answer. I have but two Considerations to expose to the Publick, the 1st. *is that either the abovesmentioned Minister must have answer'd out of his own Head: or that*

* *Vide Page 32 at the beginning, all that is in the Italick Character.*

† *I had entrusted myself in excellent Hands.*

|| *The Answer he sent me proves how justly he did it.*

& *Reverence that goes no farther than the Superscription of a Letter.*

2dly. he wrote to me (as he did in the foregoing Letter) *consonant to the Temper he found the Consistory in, in respect to the Mediation that I had recommended to his Care.* I cannot perswade myself, (for I would not Sacrifice his Honour) *that he spake out of his own Head, for the Words which is so much the better, as I cannot tell you anything upon the Subject that will be agreeable to you, would make it inconsistent; but do rather seem to hint, that he did not find the Company inclin'd to make it succeed; which however does not extenuate the Shifts and evasions of those Gentlemen; nor hinder their doing of me Justice, by saying they neither read nor examined my Letter, and that they even would not do it, no more than the 2d.* As to the Advice he gave me *of letting the Affair drop,* I will be so charitably inclin'd, as to believe it proceeded only from a Man who is willing to serve both Parties. But there could be but two Considerations that could make the Consistory unwilling to set Things to rights in a private manner between ourselves; *they either imagined, that I grew more irresolute than I was in the beginning, and that frightened by their Resentments and Resolution (* which the precedent Letter does necessarily suppose) I began to draw back, which they thought proper to make their Advantage of, in bringing me to their Measures, and proving me to be in Fault; or it must be the limited Power I gave Mr. Barbould to mediate the Conditions I had prescrib'd for an Accommodation.* But I believe in the 1st. Place, that the Stile of my Letters does not betray any thing like fear or irresolution: and 2dly. Suppose I did prescribe Rules for an Accommodation, is that so extraordinary a Circumstance (as there is so little proportion between it, and the injustice done me, as is very clearly seen in my 2d. Letter) and which put the Company to so little trouble; *if he had nothing agreeable to tell me of the Disposition they were in, I did not at least value the Consequences of it; if I am guilty, I certainly deserve to be treated as such, so far ought they to be from letting it drop; but if I am not far from letting it drop, I ought rather to push it on myself.*

* Mr. Barbould's to me:

The *Wednesday* following, far from being stoppt by this Advice, I thought I should come at what I aim'd at by the * abovementioned Letter, which should have been sent a Week sooner, and which would perhaps have had a more happy Effect, had I sent it before I had made Mr. *Barbauld* Umpire between us.

Gentlemen,

You would have receiv'd this second Letter the beginning of last Week, had Mr. *Barbauld* acted faithfully in presenting of it to you. I suppose he has communicated one, which I writ to you, bearing the same Date, and another also written the Sunday following: He told me in a Conference we had together, that you were very much disgusted with the manner of my Writing; but as I am Ignorant of any other, I hope you'll please to receive the present Written in the same Stile, which is indeed exactly the same as before. If the abovementioned Gentleman has communicated to you my 1st. to him, cannot be Ignorant of the Contents of the 2d. which was a *Compendium* of it adapted directly to your Interest, in Answer to that of † Sunday, he advises me, &c. N. B. This Letter is continu'd Page 24. which runs thus, Gentlemen, it is impossible for a Man, &c.

The Day after I had sent this second to the Consistory of *Threadneedle-Street*, I also receiv'd this second from the abovementioned Mr. *Barbauld* without any Date to it, in as blunt and familiar a Stile as the other was, but with this difference that 'twas written in a softer and more insinuating Manner.

My Penetration Sir, may have fell much too short, but my Intentions were perfectly good, and if you are of another Opinion, you do not do Justice, to your very humble Servant.

E. Barbauld.

This good Minister, out of one five or six poor miserable Clegymen born Protestants (as he thus express'd himself at my House purely to banter me, which sufficiently

* I never writ since that time to Mr. Barbauld.

† The 2d. to the Consistory.

proves the haughtiness of the six Ministers of Thread-needle-Street, who throw out all the rest that officiate in 19 other Churches (pertaining to the Refugees, besides their own) forces me to do him Justice. I presume I have done it in my Reflections upon his 1st. Letter, and I am so sensibly affected with the Justice of his Intentions (which every body will see as plain as myself) that he will not know how to suffer it to be said, that in my second Letter to the Consistory, I reflect upon the Liberty he takes in offering to advise me, as he had not any agreeable News to tell me in an Affair that has too great an affinity with the glory of the Company, which like another Rome aims at a Prerogative (which this latter never yet pretended to) viz. to Condemn without either Rule or Discipline, without hearing the Party mostly concern'd; without once deigning to Read or Examine their Grievances, their Reflections, their Remonstrances, or their Advice.

' To procure an Order sign'd by two Church-Wardens, for a Seat that had been enjoy'd for several Years before, then to retract it afterwards; (then to suffer what they and every Body else knew) my Wife and I to be insulted upon that very Account, and not only to suffer all this, but to offer to make her change the Seat she was in; to desire Seats for two English Ladies in the humblest manner Imaginable, purely to do good to their Church; then to introduce 'em with their consent and good liking; and in more than six Weeks afterwards to salute us with a refusal, which could not but put Strangers, especially such as they were, into the greatest Confusion; whereas they might have discarded them in a more handsome and less insulting manner; then in order to give a Colour to their odious Refusal, and to render it of greater Weight, to trump up the intrusion of a Woman, which the Company are oblig'd to suppress; to suppose so great a falsehood as this is without once deigning to hear us, then to give the greater Strength, to an irrevocable Decision, from which lies no Appeal, and to make it the more August, to say it was the result of a Company compos'd of six or seven Church-wardens; and lastly, by virtue of a Sentence (which I was in the wrong,

' wrong, not to acquiesce with blindly,) to have usurped
' a Power to censure my Violence and Transports.

If all this be RULE or Disposition, then I must confess my *Ignorance of either*. We must say the Consistories of the *French Churches* are, or pretend at least to be by their Conduct, the Depositories of Faith, and at the same time of an Arbitrary Discipline, I mean a Shadow of Discipline. * What Idea must we have of a People, that are at the same time an Order, Rule and Law to themselves, and nevertheless without being at all Subordinate, or having any Ecclesiastical Government. In *France* the Protestant Synods were regular enough, which began to degenerate when their Affairs were on the Decline, 1st. by their intestine Divisions, and then by those which the Court of *France*, and their Emis-saries were ever fomenting. And now a Days every *French Church* pretends to Independency. It has been flagrantly seen, and that but too often, that one *French Church* shall approve what the other condemns, or *Vice versa*. And surely nothing can more fully discover their untractable and independant humours of Foreigners, Vagabonds for the greatest part of them, who would certainly endeavour to run greater lengths than ever the Independants did in *England*. And let us not imagine that the *French* intend to imitate them, or walk in their Steps, they are so far from it, that the most part of the *French* detest the Presbyterians as much as they do those of the Church of *England*. If the *diabolical Scheme*, which I set forth in this Apology, that is carried on against the poor Profelytes, and fomented by Ministers of the same Stamp, a lively and sincere Description of which I receiv'd from the late Mr. de Beringhen in a Letter, mention whereof is made at the conclusion of this Work, be surprizing and unheard of; the little Fraternal Correspondence, strict Alliance, or rather none at all, which they so generally affect to have for Episcopacy, as well as for Presbyterianism, will not be less suspected to every honest Man of either Communion among the *English*. It is an undoubted truth, and such as Merits the

* Please to peruse what I write upon this Subject to Mr. Barbauld in the 1st. Letter, in the *Italick Character*.

whole attention of the Church by Law establish'd, to put a stop to the rash and destructive Proceedings of all such, as are for destroying all lawful and apostolick superiority in the Government of the Church of Christ, in order to the Preservation of Order and Faith in it. A Government that is no less to be dreaded than the most dangerous Fanaticism which the World knows to have sprung from them at first; may she never intrude herself into so glorious a Church as is the Church of *England*, whose purity has never yet been attack'd by her most daring and implacable Enemies; a Church that is, and always was respected by all the Protestants of *Europe*. Let the Refugees satisfy the Nations Curiosity, by publishing a Scheme of regular Discipline, such as may be generally receiv'd in all their Churches, I believe they'd be put to their trumps, *hoc opus, hic labor est*. There is a perfect harmony among their Ministers, whether Episcopal or Presbyterian, as to what may be of Advantage to each Party, or of the Employments that may arise from their preaching which they Traffick (as I shall manifest in the Sequel of this Work) from Church to Church; but I never knew they ever had Submitted, (as will appear by a dispute I had with one of them some Years since) or that they ever so much as intended to submit to any of the Discipline, or Laws of the *English* Clergy, or which should be publickly receiv'd and establish'd by all the *French* Churches, by an unanimous and general Consent, but this they will never be able to shew. Or if they should endeavour at it, then will be clearly seen the disproportion of it, with that they had in *France*. There may not perhaps be 20 Church-wardens that may perfectly understand it, neither would it be for the Interest of their Ministers (supposing themselves to be very well vers'd therein) to instruct them in it. To what irregularity, to what odious and unjust Steps, is not such an Ecclesiastical Anarchy Subject to? I leave it to the Judgment of every honest Man that fears God, is that a lover of Order, and such a Discipline as is indispensably necessary, but withall just and unanimous of whatsoever Communion it be. Who is able to relate the scandalous Divisions that have broke out among the Refugees, and all owing to their Consistories? We have seen Churches that have mutually Excommunicated their own Ministers. We have
seen

seen Quarrels break out, and Blows follow after under the very Pulpit: We have seen Cabals of Church-Wardens, who have rashly presum'd to suspend such Ministers as have been so unhappy as to be expos'd to their Indignation; and even proceed so far as in a Sovereign Manner to depose them entirely; and all this by their own Authority, without once consulting the Members of the Church, or so much as any of the neighbouring ones, or without any Clergyman at their Head to Solemnize the whole. Good Heavens what disorders! *

The Consistory of *Threadneedle-Street* does it seems endeavour to spread Abroad, that they have *neither read, nor examin'd my Letters*; that there is not a *Word of Truth in them*; that I have *neither Law nor Reason on my Side*, in pretending to force them to read or examine my Letters, much less to redress my Grievances: *I cannot imagine upon what they found their silly and ridiculous Pretences, I may say odious and unjust ones.* The Publick will be a better Judge of it than myself, after their perusal of the foregoing Pages, and particularly of the six Letters; *I may perhaps be more short sighted than Mr. Barbould.* Time that reveals all Things, may perhaps then point out to me such Things as my *narrow Comprehension* cannot possibly attain to at present:

However, if contrary to my Inclinations, *a System like this* should prevail, and if it should come at length to the Cognizance of the Court of *Rome*, the Affairs of you *Jansenists* in *France* would not be in a happier Posture for that. But this System is *too particular and favours too much of Novelty*, for me not to flatter myself, but that you would assist me with Arms, *either to Attack or Defend myself* for fear of its one Day drawing down Reflections on you, and ruining you as well as myself, *in your obstinate Resistance, however, just and reasonable it may be, if ever it should come to be known in Italy.* Unhappy Extremity, to be forc'd to borrow Arms from ones very Enemies!

Happy, thrice happy, the band of Levi among the *French Refugees*! Eli High Priest and Judge in *Israel*,

* No one is Ignorant of the Persecution of Mr. Hollard in three Consistories successively, and by an unlawful Assembly of all the Refugee Churches. But this merits an Article by itself.

glad to see his Issue invested with the priestly Functions, notwithstanding the just Complaints, the general disgust of the People, and the known unworthiness of his Sons, was however but little moved at the News of their Death, how greatly Indulgent and Blind he might have been to their Faults; but he was unable to survive the loss of the Ark which was fallen into the Hands of the Enemies of the People of God. You Gentlemen revive the drooping Spirits of another Eli, one of your good Priests, in his decrepit Age, who has suffer'd more dismal Tryals, by means of two of his N—ws, one of which deserted to the Enemy loaded with the spoils of the Refugee Israelites; and by the ill Conduct of the other, whom he could never for his Soul have believed capable of dishonouring and polluting a Sanctuary, to which he would have united him. However, the good old Gentleman is easy since the Ark is still in your Hands, as well as his Ni—ce, who still keeps her even Temper, and who's Age has providentially preserv'd her from a blow, equal to that which struck the Wife of one of the Sons of Eli, but I now pass on, and indeed tis high Time, to the Supplement which the Publick expects, and which I had in a manner promised to the Consistory of Threadneedle-Street.





Reflections upon the foregoing

LETTERS,

By way of

SUPPLEMENT.

Or charitable Remonstrances to the *French Refugees*.

*In order to incline them to Reform,
Repent, and humble themselves
before God.*

2 Epist. to Tim. iii.

Verse 1.



*HIS know also, that in the last
Days, perilous Times shall come.*

2. For Men shall be Lovers
of their own selves, Covetous,
Boasters, Proud, Blasphemers,
disobedient to Parents, unthank-

ful, unboly.

3. Without natural Affection, Truce-breakers, False
accusers, Incontinent, Fierce, despisers of those that are
Good.

4. Traitors,

4. Traitors, heady, highminded, lovers of Pleasures, more than lovers of God.

5. Having a form of Godliness, but denying the Power thereof, from such turn away.

6. For of this sort, are they which creep into Houses, and lead Captive, silly Women laden with Sins, led away with divers Lusts.

7. Ever learning, and never able to come to the knowledge of the Truth.

8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; Men of corrupt Minds, Reprobate concerning the Faith.

9. But they shall proceed no further, for their Folly shall be manifest unto all Men; as theirs also was.

The Consistory of the French Church in Threadneedle-Street London, might justly publish, that Impostor like, I was for making them believe, I knew more of the Conduct of the Refugees in general, than I really did, if I did not satisfy them in the Remark I made at the end of my 1st. Letter, dated Jan. 19. (which occasion'd this Apology) viz. that it was the knowledge I had of the Refugees, which had made me resolve the very 1st. Year I came to England, to gain my Bread in the manner I do at present.

I was so well prepar'd at my arrival here, by what I had learnt in my Journey, and particularly in Holland, concerning the ill usage of People of my Character, and the unworthy treatment they meet with from the French Refugees, that I have ever since been upon my guard; either against their Blows, their Attempts, or their Ambuscades; by withdrawing as much as possible from their Authority; and by screening myself from their Envy, and their Jealousie, those fatal and only Sources of our Misery and Ruin; however, they at last, attack'd me likewise.

I am fully perswaded that there never was a mystery of Iniquity, more cruel, barbarous, or diabolical, than that which I pretend to unfold in this Supplement, carried on by such Agents as Hell alone could produce, and set to Work. It will appear by every Word I there ad-

vance, that something had *been a long time a hatching*, which is now carried on in an *open manner*. It lay concealed in my Breast for almost 14 Years, without ever being divulged; because I suspended my belief of it till now; induc'd thereto by my Nature, which ever perswaded me to set Things in the fairest light. But I dare flatter myself, that all such as are adorn'd with Justice, Humanity, and the *fear of God will commiserate our unhappy Condition*; and that they will not be displeas'd at the discovery *I make 'em of this infernal Plot*, (*which concludes my Supplement and the whole Treatise*,) after having undergone so long, and fatal an Experience of it. This know also, that in the last Days, perilous Times shall come, *Eccl. 2 Tim. 3. ver. 1.*

Pursuant to the Method I propose to make Use of in this Apology, in laying open, and combating such capital Vices as are most prevalent among the *French Refugees*, which have hitherto been a *Stumbling Block* to my Eyes, and to the Eyes of a pious Nation, that has receiv'd us in so charitable, so Christian, so human a Manner; *against all which* I have exclaim'd, ever since my coming into *England*, before an innumerable number of People, and in a thousand Places, without respect of *Persons, whether Clergy or Laity*; *against all which*, St. Paul seems to cry out with me, by the sad Enumeration he here makes of such Crimes, as should be the Characteristicks of those perilous Times in the last Days; I shall, I say, cursorily touch upon *those incontestable Circumstances, which have given me such a knowledge of the French Refugees*, as wou'd to Heaven, *all the World else were Ignorant of!* Must they be call'd upon, to reform their Manners by a Person who may seem Foreign, if not odious in their Eyes: their Manners! Which he sets in their most shameful but natural Light, purely to fill them with Confusion, which as it thereby *becomes more Publick, may also happen to be more Salutary, in reducing them to their primitive Condition*, (which indeed they deserve to have still continued in,) of *Humble, Good, Holy, Sincere, and dis-interested Refugees, lost to the World, Strangers and Pilgrims upon Earth*, as so many shining Lights, for mutual Edification, and brotherly Love. These honest People the Refugees have had Profelytes for the first Reformers of their Religion and they pretend to go so far as to reform their Manners also.

I declare beforehand, and have endeavour'd it as much as possible, in the whole course of my Work, contrary to the Construction of *such Persons, as are Enemies to Truth, Discipline, Sincerity, and Piety*, that I do not intend to involve the whole Body of the Refugees in *one general Condemnation*, without even excepting one of them, this would be to make myself Guilty, and the truth would not be in me. I myself know a great Number of both Sexes, of every Age and Condition, *Exclusive of a great Multitude, that I am unacquainted with*, that save themselves in the midst of this *publick Depravation*, and who join themselves with me, in exclaiming against it, by the lively Sense they have of the fear of God, which the Refugees *seem to have no manner of Notion of*; and by the terrible Judgments, which they have Reason to believe (and which indeed I am as fully perswaded of) which the pious Souls are going to publish, that the Hand of God will soon bring down upon us all, if we do not soften the rigour of his tremendous Justice, by our *Humiliation, our Prayers, and a speedy Repentance*. * They imagine with themselves, that at this very Moment the Candlestick of the Gospel is going to be taken from them, the Ruins of which was brought from *France*, when the Snuff seem'd very near expiring, and which we may affirm to be at *present extinguish'd*.

I must Answer another difficulty, which the abovementioned People will not fail to object against me; and that is, to ask me by *what Authority I pretend to lay open so many Circumstances, and to set myself up as Censor of a Refugee Nation*: Or to another kind of People, who with a sanctified Aspect, will charitably represent to me, that the Subject will naturally oblige me to make *Use of reproachful Speeches*; but these I shall Answer by a *profound Silence*, but if they press me, I shall reply to them, as Pilate did to Jesus, by *asking them what Truth is?* As for the others, *I shall also ask them in my turn, by what Authority St. Paul, who had been less time with the Apostles, than I have been among the Refugees oppos'd and re-*

* *The abovementioned good Souls among the Refugees.*

sisted St. Peter to his Face? I reply by the Authority I have receiv'd from God; tho' I do not Preach at present, or intend to Preach any more among the Refugees, I am not thereby the less qualified, by virtue of the imposition of Hands which I receiv'd, and by the purity of the Doctrine and Religion of Jesus Christ, which I profess as well as they do, to lay before them, and make 'em more sensible than they are at present of their Iniquities, so as to make 'em reform themselves, repair the Evil they have done, Repent by changing their Ways, remove the Stumbling-Block, and ask Pardon of God. 2 Tim. chap. iv.

Ver. 1. I charge thee therefore before God, and the Lord Jesus Christ, who shall Judge the Quick and the Dead at his appearing, and his Kingdom.

- 2. Preach the Word, be instant in Season, out of Season, reprove, rebuke, exhort, with all long Suffering and Doctrine.*
- 3. For the time will come, when they will not endure sound Doctrine, but after their own Lusts, shall they heap to themselves teachers, having itching Ears,*
- 4. And they shall turn away their Ears from the truth, and shall be turned unto Fables.*
- 5. But watch thou in all Things, endure Afflictions, do the Work of an Evangelist, make full proof of thy Ministry.*

To accountish, which I shall proceed so far as to declare to the Refugees the Judgments of God, that hang over their criminal Heads. Who knows, whether or no, they may not have been the cause of those which he has so lately sent down upon this hospitable Nation; or the cause of those we still Fear, and which continue to threaten it? Who can tell but that it may happen to them, as it did to the Israelites in Egypt, after their having govern'd it? The same fell out to the Jews at Rome, and all over the Empire, where an Asylum had been granted to that tumultuous, insolent and ungrateful People.

I enter upon the melancholy recapitulation of such Scandals as are visible among the Refugees, and which I could not but see as well as a great Number of pious Souls,

Souls without deploring that Spirit of stupidity which seems to inform them, or rather *their inexpressible hardness of Heart*. I cannot come to such an Extreme, without doing the utmost Violence to myself; *But truth, the glory of God, and the publick safety* do all call upon me, and will absolutely force me to it, without resisting any farther the impulses of my Conscience, and the commands of God.

That *imperious Temper of the French*, the universal Characteristick to know them by, is the same all over Europe, which carries them to such lengths, as to *Insult or Contemn* all such as tolerate them; a Spirit so unbecoming a People that call themselves, *sav'd from the Persecutions of the Mystical Babylon, in order to avoid that cruel and tyrannical Dominion*, which they yet Exercise over their Brethren and Countrymen, by endeavouring to *raise themselves above* them, purely to make them their Dependants, and to reduce them to a servile Condition; whereas they know, *that it pertaineth only unto the Kings of the Earth to rule, and exert an Authority over their Subjects*; but that it is not so with Christians, and particularly with Protestants. No body can be more sensible then we *poor miserable Profelytes* are of this *cruel Ascendant*, that makes us all tremble, and which will be notorious by the Sequel of this Discourse, as it may indeed have been already sufficiently by the foregoing Letters, at the beginning of this Work.

The Vanity, Pride and Haughtiness that prevails so much among the Refugees, is apparent enough by the abovementioned Letters, or will be so by what I have to say afterwards: But let us leave this for the *English* to say, and to joyn themselves with me, by saying that they have *often paid very dear for the 1st*; *that the 2d. does not any way become them*; and of the last, that the *French* here (but they have not seen them elsewhere) are as haughty, and imperious as *Lucifer* himself.

I pass on to another Vice, that is infinitely more Scandalous; their natural and incurable inclination to *Calumny, Back-biting and Detraction*, which they carry to such lengths, as the like was never heard of in past Ages, neither will Posterity ever see any thing of that Violence; *the Character they have for Defamation*, points them out

to the most Courteous among the *English*, and to several of the Clergy, the most convincing Proofs of which I could immediately produce, was it not too flagrantly known among themselves, some of whom being *Persons of the greatest Virtue*, Sigh from the very bottom of their Souls when ever they reflect upon it. *Characters, as odious as they are Scandalous, as Shameful as they are Detestable!* Which they are not ashamed of making Publick, by numberless defamatory Libels; or biting Satyrs, which we have so often seen scattered up and down, either among the Refugees, or the *English*, with such a *Front as could be no other then a Frenchman's*. As I was some Years ago teaching Mr. F——r——no's Son, the worthy Offspring of a celebrated Profelyte, which Youth was one of the prettiest Scholars I ever had under my Care, and who is more the delight of his Parents, than those of the Refugees commonly are to them, by his Prudence, sweetness of Temper, and happy Education; it happen'd, I say, that the Curate of the Parish spake a little *French*, so that while he waited for the Gentleman of the House whom he was come to Visit, we had half an Hours Conversation together, which I shall not relate here to avoid tediousness; but it concluded with these fine Expressions, which will do as little Honour to one Party, as it will do Justice to the other. *You are a Profelyte* I presume; (says this pious Man to me, if we may believe the whole Parish, who look'd upon him to be such, and had ever Esteem'd him to be a very venerable Person) if we will believe your French Ministers the Profelytes are all Rogues. A fine Commendation for the latter, and as great a Confusion for the former! But to retort the Argument, how palpably may we discover that they are what they would endeavour to make us pass for; and were all the *English* Clergy to * Entitle us after the same manner, they would have the French Ministers to Warrant it, without need of addressing themselves to the *English*, whose only knowledge of us comes from them, and whom they believe to be Just and Sincere. Were I to inform the World, that the French Ministers themselves

* Profelytes.

are not backward to reproach us with it to our Faces, one among the rest (whose Name and Reputation I conceal, that I may not bring a Scandal upon the Church, nor render his Labours of no Effect, (which an ill Example might perhaps Occasion) in a numerous Assembly, where we happen'd to be together (which in the main was not a very proper Place, neither did he Attack me with any manner of Justice, as I did not give him the least Reason for it) this same Person I say, had the Front to tell me *boldly in that publick Manner, that the Profelytes were all Rascals, a pack of ignorant and illiterate People, without any knowledge of Divinity, and who never failed of returning to France; that they led such scandalous Lives, as had forc'd a Minister of the S—v—y, whose Name is A. D. B—d—u, a Man of an exemplary Life, fit indeed to edify by, careful of his Family, a zealous Preacher, faithful and just in the Church, and the whole World, sober and little addicted to Wine,* was forc'd to exclaim against them from the Pulpit, and to point at them in a particular Manner. These slanderous and false imputations are so Flagrant, that I hope the Publick will dispense with my concealing my Answers.

One Circumstance indeed, among many others that nettled him most, was my telling him, that their Ignorance was not so very great, but that they could discover many a contradiction in his Sermons. He was carrying Matters to that height, as to bring me before the Gentlemen of the S—v—y, in order to have me punish'd for my Rashness; but he dropt it, by my telling him that I knew no other Tribunal but that of the Bishops, or the proper Officers of the Place; I in my turn began to make Proposals to him in order to reconcile us, that he would constitute the abovementioned Church, or even his own to be the Umpire between us; but he answer'd me in a much more haughty and independant Tone, *that he had no Judge here*, and indeed there he was in the right on't, but neither was I myself in the wrong. This Minister may happen to be discover'd, notwithstanding all my endeavours to conceal him, by means of a *certain Company*, which he happen'd unfortunately to be in, where he was so unhappy, *as publickly to suffer the Reproaches some certain Persons of Honour loaded him with, for his too great*
Impu-

Impudence and Haughtiness: But I hope the Inquisitive will have the same Mercy upon him as I have, and that those who were of that Company will spare him as much, as I do, for you know that it does not become us to *discover the nakedness of our spiritual Teachers*. Among those that censur'd him in so mortifying a Manner, there happen'd to be two Ministers; *this Justice is due to them, as I would not have the Reader imagine that I speak of all without Exception. But how rarely are Ministers to be found of so much Integrity.* Fate has depriv'd me of one of them, by snatching him away, who honoured me in a very particular manner with his Friendship and Esteem, and I regret him as much as I do the Church he used to preach at. And here It were very proper for me to speak of another Person, *who is unknown to every body but me and my Family*; so true it is, that Calumny and Slander have overflow'd the World, that nothing is capable of stopping it! For alas! How lame is precept without Example, the latter carries along with it an irresistible Charm; whilst the former tho' graced and adorn'd with the choicest Flowers of Rethorick and Divinity, does but tickle the Fancy, without once making any Impression on the Soul. A General that marches at the Head of his Troops, is more taken Notice of, and sooner Obey'd than another would be, who was to command them only by substituted Officers. *I have too much affection for this Minister to publish his Name in this Place.* But let him only call to mind the Discourse I had with him at the three Tuns in *Bishopsgate-Street*; and what he since told me of his Brother (whom I believe to be more Unhappy, or if you please more Imprudent then Criminal, and how basely he lessen'd his Character. *Shall I tell you that he's a vile Fellow says he*; I look'd upon with no less detestation then the rest of the Company did, which was compos'd of my G---d---r, my Wife and Sister in-law, and which ought to cover him with Shame and Confusion. I have been more faithful to him, than he has been either sincere or faithful to me; I long intended to excuse by my Silence, *which is however found Criminal*, such infamous Reflections so unworthy the Mouth that utter'd them. But I soon discover'd the depraved Inclinations of his envenom'd Heart. I never think ill of my Neighbour, and have never been prevail'd

vail'd upon so to do, neither will be, either by the publick or a private Person. I am as incredulous as any Body in the World, and am *ever for contradicting* Calumny and Slander. *I must see with my Eyes, hear with my Ears, in short I must have the utmost Demonstration before I can give Credit.* This is my Temper, in this manner I would Judge my Neighbour were I absolutely forc'd to it. I cannot wave the Subject, without giving the Reader an Account of some Discourse I had a few Months ago, in a certain House I have some Business at, with Mr. G--- U--- *r jun.* (a Family where I am persuaded, that Virtue and Piety do as much flourish and abound as in any among the *French*) the Topicks we were upon, was the scandalous Liberty the Refugees took to *Calumniate and Backbite People whether right or wrong,* says he (like a good Christian, and a Man of Honour) *it is a Shame to see to what an excess of Calumny and Slander the Refugees are at present arriv'd; this is indeed, the chief cause why I rather chose to frequent English than French Company.* Yet I can assure you, that this very Gentleman was a Refugee, and was formerly *the Honour of a certain Consistory,* would to God he were now a Member of it! But to end these disagreeable Reflections, shall I say, *That the Tongues of the Refugees, Tongues whose constant Employment ought to be in glorifying God, and in edifying their Neighbour, do scatter nothing (even from the Pulpit itself) but Poyson, Death &c. a barbarous, cruel and inhuman Nation! A medley of People mostly without Faith, without Honour or any manner of Principle,* who thoughtless for the Welfare of the numberless poor Families, that fall under the woundings of their poisonous Tongues, are resolv'd by attacking the Heads of 'em, cruelly to involve *their unfortunate Wives and innocent Children in one common Destruction.* & I would not be thought to strike here at all the Refugees in general, without making any Exception. But to proceed, they now dive no farther into Religion, than the *very Superficies of it,* far from perceiving that amiable, that only Virtue Charity, that was once the Sole, *the principal Characteristick of the the primitive Christians;* we do not see the least Image or Foot-steps of it. I insist upon Charity, which prevents, which suffers
all

all Things, and which is adorn'd with all those beautiful Qualities, which St. Paul gives us that noble but indispensable Account of. I desire that you Refugee People, (without offering to insult you) to Answer to all this with Conscience and Equity.

You are all zealous Protestants: *But I should be very glad were I sure of it*, you read the Word of God, *but to what Purpose I cannot tell*: You all go to Church, *but very little to your Edification or Instruction*: You partake of the blessed Sacrament; but this does not so much affect you, *as to make you become new men*. I will even suppose that you give all your Goods to the Poor, (*which you don't however do to my Knowledge*) for you adhere too religiously to what St. Paul enjoins you, and which is continually inculcated to you from the Pulpit, of *taking Care of your Families*. You would much sooner trespass in the excess of this too paternal Sollicitude, than to launch out so far as to bring the least Inconveniency upon them, or make any inconsiderable Diminution of your capital Stock. But supposing all this, what would it avail *without Charity*? And can People of the Character of those to whom the following Words are addressed, can they possess that divine Virtue, when we see reigning in *general* and in *particular*, in *almost every Family*, the *foulest Envy*, and *most wrecking Jealousy*, which *drys up the Heart*, creates *Divisions*, foment *open or secret Misunderstandings*, which causes *Disputes*, *Enmities*, and at length an *irreconcilable Hatred*? When we see those *infernal Emanations* reigning so universally, which renders all happy People *insupportable in their Sight*, or all such as are beginning to make a Figure in the World, nor have they a less watchful Eye over * *Strangers*, for fear of being either supplanted, or of *their partaking some little Share of the charitable Bounty of the Government and Nation*, which they offer in a *generous and christian-like Manner*, to all such *unhappy Souls*, as may be found reduced to the same extreme Necessity with themselves, and for the same Cause, viz. *That of the Gospel*.

* *Switzers, or Profelytes.*

Does this divine Virtue of Charity dictate to all such, who by *Intrusion, Tyranny, Violence, Lying, and Imposture*, by abusing the Confidence and Credulity of their Superiors, and particularly of the *Clergy of England* (whom they little value in the main) who have made themselves the absolute and despotick Masters of our * Fortune, does this excite them to publish the blackest *Suggestions of Doubts, Distrusts, and Suspicions* of our Sincerity, of our *Morals*, or of our *irregularity and illmanag'd Conduct*, Circumstances so odious to all such are unacquainted with us; (as happens to be a true Picture of the primitive Christians, before they were known, or had made themselves so) tho' I don't know of any Person but my self (among the great Numbers of the Refugees) who has been so scrupulously conscientious as to undeceive† them (I shall prove my Assertion by an Instance, in which I was principally concern'd, this it was indeed that gave me the first Hint of what the Refugees were capable of, which happen'd about nine Months after my coming to London; and indeed was ever since of admirable use to keep me upon my guard.) This the Refugees may think I exaggerate in several Respects, yet the *English*, who are juster Judges, will not think so, but will take every thing I have advanc'd on this Subjects, but as a *faint sketch of those Ideas*, which either malicious Reports, or even the highest Contempt, publick or private, which the Refugees in general have of them, have inspir'd them with, or endeavour'd to make them conceive so *industriously, and so long ago. A Contempt so sovereign, so open, so universal*, as carries along with it a || Mark of Infamy into whatsoever Family or Society these *unhappy People* may happen to enter; so that it will at last banish them from all Companies of Persons of any Character or Reputation; a *Contempt* that has so much affected me, that I have been more than once very near perishing, for my having been unable to do my self the Violence, or to support so salutary a Tryal with christian Patience; so that I have been upon the very Point of flying to *America*, if my late Wife would but have gone along with me, contented rather to spend my Days among the *Savages*, than with Christians, who are such in Appearance only; which

* Of the Profelytes.

† The English Clergy.

|| I am also in the Case.

in a Word, made me at once resolve, notwithstanding the unfortunate Circumstances I labour'd under, to quit some very * considerable Families, rather than resolve with myself to gain a Livelibood on such mortifying Terms. I come to the Fact, I just now mention'd.

Complaints had been made to his Grace the late Archbishop of Canterbury, that a certain Profelyte had been found in a very irreputable House, with this Particularity, to distinguish him the better, *that he came from Berne, the Place where he had made his Abjuration.* His Grace gave order to the Gentlemen of the Savoy to inspect into it, *commanding them at the same time not to go to my Houses* (it was at the very beginning, after my having been introduc'd to his Grace, as I said before, that I was writing a Book, which I dedicated to him, and printed a few Years after) The late Dr.† *Allix*, who was with the said Archbishop at the very time these Complaints were made, at his return Home, from an abundance of Goodness, incommunicable to those that || survive him, sent his Son to me with a Letter, to desire me to wait upon him immediately: I went and heard the above-mention'd Relation, conjuring me at the same time, not to take the least Notice, if the Affair came to blaze in my Neighbourhood; especially, since the Archbishop to do me Honour, *had forbid them to go to my House.* But these Gentlemen more Wise, and Prudent in their Generation than his Grace, who might have suffer'd himself to have been dazzled by the Certificates and Recommendations, *which Geneva is but too easy in granting; they I say sent one ‡ Grognet the then Summoner in ordinary to that formidable Tribunal* (I would not have those Gentlemen the French Ministers be affronted with the Title I give them; a Clergyman in France would not think himself dishonoured by such a Function, whenever he were to put a Bishop's Mandate or Order in Execution. I myself had the same Office in my own Diocess. After the usual Compliments were over, *ever previous to those sort of Enquiries, he asked me if I did not come from Berne,*

* French.

|| A French Gentleman.

† The French Ministers.

‡ A French Minister.

and if I had not made my Abjuration there, as indeed was Fact. Seeing what he aimed at, I took my Gentlemen by the Collar, making as if I would have thrown him down Stairs, reproaching him with his Insolence, in daring to *come to my House* after his Grace had so strictly charg'd him to the contrary. The poor trembling Soul excus'd himself by saying, he did but execute his Commission; and that as he was to enquire after a Profelyte *come from Berne, and that had made his Abjuration there*, he was come to my House, as well as to other Peoples. As Dr. Allix had inform'd me of the Affair before, I had taken Care to enquire of every Profelyte I could hear of, *which of them might have come from Berne.* We met together the same Night, and I drew up a Letter, which we were all to sign, and send to the Archbishop in our own Vindication (not thinking my self dispens'd from so doing) notwithstanding what I may have said before, *from a Point of Honour that has ever guided me:* The Letter was then sign'd by us all, being six in Number, and afterwards sent to his Grace; *and the late Dr. Allix did not any way condemn us for it.* I kept a Copy of it by me, which I shall present the Publick with, by which they will see the little Opinion I had of the Christianity and Humanity the *French Refugees* have for us, at my first coming into *England.* The Letter may perhaps be found among the Papers of the late Archbishop of *Canterbury.* There are I believe some of those Persons to be found among the Refugees *, that sign'd the Letter with me.

To his Grace the L. Archbishop of *Canterbury.*

May it please your GRACE,

THE Endeavours that are made to find out the Authors of a base Action, which your Grace has been inform'd of was committed by a Profelyte, having justly alarm'd us, we thought our selves indispensably oblig'd to present our most profound Submissions to your Grace, and to beg of you to give us leave

* *Of the Profelytes*

to dive into an Affair, which in several Respects may be of the most unhappy Consequence to us. We flatter our selves that our Innocence alone will sufficiently support us, and justify us entirely to the World, tho' we have not Recourse to any great Person to introduce or protect us.

* The Case as told by several Church-Wardens and French Ministers to two of us, is, that your Grace was pleas'd to say to some *Minister, or Member of the French Committee*, that you had Reason to be disgusted at the Conduct of the Profelytes; particularly as your Grace had been told, either by a Justice of Peace, or a Constable, that a certain nameless Profelyte, had been found, either in *the Night or in the Day-time, in a scandalous Place, in Company with the Marquis de Nangis's Secretary, a Papist*, which consequently makes the Affair appear still more odious, and that he was carried before two Justices of the Peace, and the Secretary of State; but that which had most surpriz'd your Grace was this Profelyte's producing, or causing to be produc'd, *some very substantial Testimonials from Berne*, which seemed to prove him a Man of a very good Character.

This either being the Case, or very near it, it is very easy to see the Condemnation that waits upon the Guilty, and the Justification that attends the Innocent. Your Grace's Candour, Equity, and Moderation, flatter us with the Hopes, that you will have so much Goodness and Compassion, as to receive our humble Remonstrances; the one ought as much to fear your just Wrath, as the other to flatter themselves, that you will protect them in this *Search that is making after the guilty Person*.

'Tis in this respectful and submissive Manner, that we jointly and unanimously present our selves before your Grace, humbly and earnestly to entreat you to issue out an Order for the *accused or suspected Profelyte, or all of us together, to appear* before such Persons as your Grace shall appoint, in the Presence of the said Constable, Justices of

* 'Twas false to say, that two of us had been told of it, for his Grace had been inform'd about it, but in the Manner I mention'd before. How full of Perfidy is all their Conduct!

the Peace, or Secretary of State; submitting our selves, viz.

In the first Place, in case any of us be found guilty of so scandalous an Action) *we are willing to suffer the severest Punishment the Law can possibly inflict.*

2dly. In case that any of us can be justly reproached with any Baseness or Indecency, since the Time by (the Illumination of the heavenly Gracc, of our renouncing) the Errors of the Church of Rome; or *even before* when we were in France, Members of any religious Society, or among the secular Clergy; if this can be proved, we desire to be cast out in the most infamous Manner, as unworthy to be protected by the Nation, or be any way succoured by it: To the Furtherance of which, we promise to make all the Discovery possible, and furnish as much Light as may be necessary in this case.

3dly. That in case any of us in particular should chance to violate those Ties and Engagements, which every Man of Honour and Piety, and every Convert is bound strictly to observe, we then desire the said Offender may be punished in such a Manner as your Grace shall think fitting. The Obligation we have now brought our selves under, far from giving us any Uneasiness, will on the contrary, whenever put in Execution, be look'd upon as the greatest Blessing that could possibly have been bestowed upon us. The great Troubles they too often involve us in; The false and most unchristian Prejudices that several People of a restless and envious, of a turbulent, troublesome and malicious Temper do endeavour to insinuate and entertain in the World, do at last call for the Discovery of this Mystery of * Iniquity, that the Oppressed may again lift up his Head, and that the Innocent be henceforward no more confounded with the Guilty. Relying therefore on your Grace's Justice and Equity, we take the Liberty to protest to you, that it is not any private Grudge, any rebellious Motive that sets us at Work, but only to preserve our Honour from being sullied, and the Consideration of our being new Converts. With all imaginable Respect therefore for your Grace, and touch'd as much as possible with the Assurance

* The Time was not then come, but now we are come to these perilous Times.

† The F. Refugees.

we are in, that your Charity will not refuse to commiserate our present Misfortunes, and all *Hardships of this Nature*; we do our utmost to deserve it by a regular and vertuous Conduct. May Heaven give your Grace a long Life; a Life so necessary to our sacred Religion, so useful to the Government, and so dear to the Publick: These are the ardent and sincere Vows of those that are with infinite Respect, and the profoundest Veneration,

May it please Your Grace,
 Soho, Sept. 24. Your Grace's
 1708. Most Humble and
 Most Obedient, &c.

How many Imputations of this Nature have been laid to our charge, as malicious as knavish, since *they never endeavour'd to undeceive the World, when they were found to be false?* This Profelyte was the Theme of every Conversation about the *Seven Dials, a Place famous for all diabolical Inventions of the like Nature*) and they *anathematiz'd* him to some Purpose. And who should this Fellow be at last, but a *Spanish Villain*, who having been taken Prisoner in *Flanders*, was come to *England* to endeavour to get a Passage into *Spain*, but he was far from having ever made any *Abjuration*. But he gave them to understand, that his pretending to be a *Profelyte, was only to extricate himself out of the Trouble his Crime had brought upon him. The late Dr. *Allix* let me into the last mention'd Circumstances, purely to give some ease to my Mind. As I am not likely to have any Opportunity of mentioning the personal Qualities of this venerable Clergyman, whose Memory will be eternally esteemed by all Protestants, as well his *uncommon Zeal for our holy Religion, his Piety, his Charity, his Exemplary Life, and above all, his profound Erudition, so famous in all Christendom*, I shall take the Liberty to acknowledge here how much I owe to the good Offices and Kindnesses he did me as long as his Life continu'd; what a sincere and

* His pretending to change his Religion at that instant, i. e. to turn Protestant.

tender Affection he had for all such *Converts from the Church of Rome*, as were so in Reality; but in a particular Manner of the prudent Advice he gave me, *to trouble my self as little as possible with the French Refugees, who were entirely altered*. I began from that Time to withdraw gradually from them. I shall never forget what he said to my first Wife, at his coming to make her a Visit, three Days after our Marriage, (which I could not resolve with my self to conceal from the Publick) after having wished her all the Happiness this World could possibly afford; Madam, says he, (as he was going away) you have married a Profelyte, * *Un Signe auquel on contredira*, Love one another, endeavour to be a mutual Support, strive to rival each other in who shall be the most obliging, live peaceably together, and Heaven will always smile upon you; *for he never abandoneth his own, neither do we see the righteous Man beg his Bread, nor stand in need of any thing*. And indeed I have experienc'd more than once, the Effects of this good Man's Prediction, in the repeated Comforts I have found, when reduc'd to the lowest Ebb of Misfortunes, *il Guiderdone della Virtù & la Gloria*. I beg Pardon for the Length of this Digression, but I could not do otherwise than insert it.

I come next to consider the *vile Interest*, that fatal Source of all the *Calamities* I have hitherto, or shall hereafter exclaim against! *Calamities so burdensome, so violent, so affecting*, that we must infallibly sink under them, if God does not at last look down upon us with an Eye of Compassion, and grant us his Protection.

Auri Sacra Fames

Quid non mortalia pectora cogis?

Tho' the Comparison I am going to make of these Monsters in Nature, such as I attack in my Apology, be never so odious, wherefore should I mince it, but boldly say, *that they are like to a Pack of hungry Dogs, greedily gnawing a Bone that is thrown them: who no sooner perceive another coming up to partake of their Leavings, but they immediately fall upon him with the utmost Fury, tho' he have never so much Right to make one among them?*

* *A sign that will be contradicted, or spoken against.*

I do not speak of this upon my own Account; 'tis very well known I never made the least Complaint *for the great Injustice* that was done me some Years ago, at a time when I rather deserv'd to be *distinguish'd in a particular Manner from the rest of the Profelytes*, for not having had any thing to do (*which Crime was however laid to my charge*) in their intended Scheme to obtain a *seperate Committee* for themselves. This Injustice I say was done without Form, without Reason, without any Notice given, and so *d disrespectfully* at the same Time, that the most infamous Wretch could not possibly have been turn'd out in a more ungentle * Manner. *I was Silent however, and did not so much as open my Lips* to Sue for Justice, from those that were *powerful enough* to see me Righted. I proceed Step by Step, in a geometrical Method to the end of my Design, which is to prove that the Truth is in every thing I advance, and that *I am not guilty of telling a Lie*. I spoke in my 1st Letter to the Consistory of the French Church of *Threadneedle-Street*, of the violent *Injustice that had been done me*, you have already seen one Instance of it: I shall now give you two others. And the Sequel of it, will discover to you some, of a yet more shameful and scandalous Nature than any of the foregoing.

'Tis very well known, that a certain Gentleman had left to the French Committee by Will Five Thousand Pounds, I believe payable at a certain Time; which happened at the very Time that the late Queen (of glorious Memory) had suspended the Royal Bounty. *God and the Refugees themselves only know who were the Occasion of it, but to speak plain, it was their Ministers, and a certain Set of domineering, daring and enterprizing Spirits*. This Money was of some Service to the Refugees in general, but not to me in particular; but these good People would perhaps tell me, that the Testator had absolutely excluded in a *seperate Item*, the poor miserable Profelytes from having any Share in his Donation.

The other piece of Injustice is this, when the 2^d † Payment was made, which was since his present Majesty's just and glorious Accession to the Crown, may Heaven perpetually Increase the happiness and prosperity of his

* And at that very time I was in the greatest want of it.

† By the French Committee of the Royal Bounty.

Reign, and cause his *Posterity to flourish in the most distant Ages*. Two Gentlemen, viz. Mess. L--- M---ch---d, and Th---s Th---t, came to me by order of the French Committee, to propose to me the *decreasing of my Annual Allowance of 141. Ster.* They are both Men of Honour, and still living; and are able to satisfy the Curiosity of the Publick, about the Discourse we had together, and the Answer I made to the abovementioned Proposal. After several Debates upon the Subject, I told them at once, that if they'd take upon themselves to pay my Debts, which might Amount to about 30 L. or 40 L. Ster. I would never trouble the Committee more. I also added (which I desire them to call to Mind) that whether they either less'n'd, or struck me out of the Committee intirely, I wou'd never make one Step more therein, as long as I had Breath, if they were resolutely bent not to take the Word of a Man of Honour. Can any reasonable and equitable Person persuade himself, that the Profession I am in, is so very much to be depended upon, being sometimes in Business, and as often without; can any Thing be more uncertain than the Income that arises from the Service of the Publick, which a thousand Circumstances may either *interrupt or put an end to*? Heaven and myself only are Witnesses to the Misery I have undergone, tho' I always endeavour'd to hide it as much as possible from the World; *to the Evils I have suffered, to the Labour I have put myself to*, so as to walk eight † Miles for several Years together to earn *poor Eighteen-pence*; how often have I refus'd myself what was even necessary to support Life; how often have I been expos'd to nakedness itself! And shall I prevail with myself to say, *how many hundred times have I gone from Day break to very late at Night*, with only a Pint of Beer and a Half-penny Loaf? And alas! *How frequently without any Thing at all*, must I be forc'd to enter into *so melancholy, so mortifying a Detail*, (which by the way, does not very much redound to the Honour of those People) but herein I do Justice to the Committee. I had my Pension as usual, but *nothing* * *more since*, as I said before; And if I am any way bound in Gratitude and Acknowledgement, I'm

* And I now walk 10 Miles every day.

† I was excluded in 1716.

sure 'tis not to them: 'Tis to Mr. T—rr—o who *made them alham d of their Proceedings*. As I do 'em Justice in this particular, I desire that those Gentlemen who were deputed, would *render it me twofold*. I kept * my Word, at the Payment which was afterwards made of the Royal Bounty. And they themselves do sufficiently Authorize me, to say as before, that I had been † excluded from the Committee without Formality, &c. for since they had made Use of so much *Ceremony* (which I related to the Publick) *in going to lessen my Pension*; they ought surely to have *made as much* in depriving me of it *entirely*, had it been only to have given a specious look to it? Their Folly *shall be manifest to all Men*, 2. Tim. iii. ix. But this is but the result of the usual Injustice of a People, who arrogate to themselves an *unlawful, usurp'd and tyrannical Authority*.

Were but all disinterested and impartial People, attentively to examine from the beginning of the Establishment of the French Committee, for the Distribution of the Royal and National Bounty, in favour of the French Refugees, and trace it down to this Time; wou'd these Persons I say, only draw a parallel between the Condition of the French Ministers, and those of the poor *Profelyte* Clergymen (as the former ought rather to have decreas'd than increas'd) some of whom having very good Incomes arising from their Churches || sufficient alone for their Subsistence, add to this, their handsome Pensions which have not since been any way lessened, and many of them having considerable Sums in the Funds.

Any Person I say that wou'd be at this trouble, wou'd so easily see the *great Injustice, the illegal and unheard of procedure of the Refugees towards those unhappy Persons*, that it were needless in me to make any Reflections upon it, to make 'em sensible of it. But their † Unhappiness and Subjection is entirely owing to their own Mismanagement, arising either from a *childish Fear* of the Power and Authority which their Enemies had so unjustly usurp'd over them; or from their submitting themselves certain *mean and groveling Actions*, which they thought themselves obliged to

* *First Injustice*, vide pag. 68.

† *Second Injustice*.

|| *Which still continue, and is to them a sure Possession.* † *The Profelytes.* do

Ho, whether it were in order to move them to Compassion like *so many Slaves*, or to prevent their sinking under the Weight of their Oppression, *notwithstanding their Innocence*. They have *cry'd out*, and they have exclaimed against them, but still they took a wrong Course; why did they not rather (like me) follow the Example of the bravest and most illustrious Nation in the World, *that is, rather present themselves Naked in the Field*, before the Face of their Enemy; (then cowardly to Attack 'em only in Corners, or to break out in Murmurings, in Tears, in Lamentations and Groanings, like a Company of Women. But this discovers a *prodigious timidity and meanness of Spirit*, which Monks only can submit to: *acquiescing with their unhappy Fate, groveling, begging and imploring* as if Guilty, notwithstanding their Purity and Innocence; but this was to rouse up the Courage of an implacable Enemy, *made Angry by Resistance*.

The Refugees, who affect to bring all Profelytes upon the same level with one another, and are for laying aside all Distinction between them, will not I hope take it ill, if I here tell them that they are to make a difference between *Monks, Friars and Capuchins*, and the secular Clergy, such as *Priests, Doctors, Prebends and Abbots*, Gentlemen for the most part, Men of Honour, and of good Families: especially since I myself make a Distinction between such of the Refugees as came over here, when *the Persecution first broke out in France, or a little after, &c* People in *very handsome Circumstances, and well Born*, that have seen no Change or Alteration in their Condition†, from a numberless Crew of Beggars * most of them Pennyless, illiterate, without Honour, Principle, or Home, whom blind Fortune has either puffed up thro' an abundance of her Favours, or that Envy or Jealousy does else excite for vile Interest sake, which they are not willing others should share with them.

But that I may effectually expose the *inveterate malice and unparallel'd Iniquity* of our Oppressors in the blackest

† Who make in all but a small number of the great Body of the Refugees.

* To Copy after an Expression in my 2d Letter to the Consistory of Threadneedle-Street.

Colours, I must beg the Reader to reflect with Coolness, upon the fine Methods they have made Use of to allure the *English* their Superiors: a Nation *that delights in Justice, and Religion*, by feigning to acquiesce with the Reasons those unhappy Persons gave, of having a separate Committee from the rest, which in fact has been always in Subordination to the *French Refugees*. *Together with their Hypocritical and Specious pretences of advancing the glory of God, and their zealous endeavour to propagate the Faith* (which by the way is to extend no further than among the Refugees in *England*; to the Exclusion of several that are of *Protestant extraction*) and after they had establish'd their Committee, they undoubtedly manifested their un-exempl'd Warmth, in associating to the Body of the *French Profelytes* (which Body was at first compos'd of *Clergymen only*) People of every Sort and Condition, tho' perhaps most of them might be of good Reputation, of greater Probity and Sincerity, more learned and better Protestants than the *French Refugees* are generally found to be, *to these were added Persons of every Nation*, Italians, Spaniards, &c. how speciously charitable was this Principle, and how capable to impose upon the World? These particulars were told me by one *A—g—ll—n* who fell upon this Subject one Day (as I saw him at the Door of his Coffee-house not far from *Covent-Garden*) upon Account of a Letter I had writ to him, wherein I complain'd of the *Injustice the Committee had done me, in crossing me out of their List*. I have not perhaps stiled him in such a manner as he may expect; since 'tis so easy a Thing to mistake in a *Gascoons* Titles; besides I don't know whether he ever yet drew *Sword* or not, and have never yet search'd the Records of his Province, to see whether or no I am to title him Gentlemen, or to give him *the Fleece for his Arms*. I must do him the Justice to say that he offer'd to get me enroll'd again (*as having the power of Life and Death in his Hands*) but I thanked him by telling him, that as they had taken away my Pension, *without any Reason or Formality, and that by dint of force only*, * *they'd never*

* This I said before to the 2d Deputies abovementioned, pag. 68, at the top. want

want a pretence to repeat it, when ever they should think fit; as their Power is so unlimited, and (as they think) without Appeal. I protested to him that the *French* should never see me make another Step upon that Account * and that I would sooner chuse to Perish upon a Dunghil, than apply myself to them since they had treated a *Man of Honour, that was irreproachable* after so unworthy and cruel a Manner. Our Conversation did not end here, after having shew'd me a new List (which I suppose he always carried about him by way of *vade mecum*) which was a transcript of the new one they had made, containing an Alphabetical Account of the Names, *State and Condition of each of those poor unhappy Souls*, † all higgledy-piggledy mix'd together without any manner of Distinction, together with the *Quota* allowed to each, I made two Observations upon it; first that 'twas very unjust to confound the *Clergy* with the *common People*, contrary to what had been formerly practis'd; 2dly, that I had taken notice that less was given them to subsist upon than before, *they having always had about 700 l. Ster. per Ann. allowed them*; he answer'd to this, that 300 l. had indeed been taken away from that Sum, but that *the deficiency had been made up by Subscriptions of both the French and English Nations*: illustrious Example of the Justice, the unparrallel'd Tendernefs and Charity of the latter towards the former, and of those to us! I must by the way, beg the Reader to remember that those poor People *had still less allowed them, and that their Pensions were reduced to almost the half of what they were at first*. And as to my first Observation, his Answer was exactly thus Word for Word, that it was not in their Power to prevent the *confounding them one with another, without offending that Justice, which a Christian, a Protestant, and Fraternal love do inspire us with (as much i'll warrant you, as any supernatural Impulse)* which requires them to give their Assistance to all *Profelytes alike*. Is not this to follow the Injunction of *St. Pau'*, with the utmost Piety and Religion? This is indeed to keep strictly to the Sense of that Passage wherein *he says do good to all, but princi-*

* *The same Persons.*

† *The Profelytes.*

*pally to all those that are of the Household of the Faith? These reformed Christians of the last Class, hoard up all for themselves (but I hold! I am to consider that they allow a small Portion to those whom they do not look upon as of the Household, but as Strangers, or at best as newly adopted to the Faith; thus by extending their unparallel'd Charity, they are still joining other Nations to their own. Was there ever (in those perilous Times that are to come to pass in the last Days) a brighter or more disusive Zeal? Good Heaven! If the infamous Design of that detestable People went no further (nay, I will venture to say) if, as I evidently prove it in my Supplement, or in my Letters, they kept the whole to themselves, of what is not their own, and sav'd our Honour, (the only means by which we can subsist in the World) how happy should we Esteem ourselves? 2. Tim. iii. xix. This know also, that in the last Days perilous Times shall come, &c. But they shall proceed no further, for their Folly shall be manifest unto all Men, but here behold another Mystery, see here the plan they drew from thence, that could result from nothing but an infernal Breast, for under the specious pretence of joining to the Profelytes, People of every Country whom they know nothing of, of all Sorts and Conditions; their aim was then, and is still, to make their Advantage of the Weakness and Folly of all such as are Strangers to the French Nation, or of the Laymen that compose * it, thereby to involve the poor Ecclesiastical Profelytes in the same Condemnation with them. This I have sufficiently Demonstrated in the foregoing Letter, to the late Lord Archbishop of Canterbury. Many more Examples will be produced by others if requir'd, to save me the Labour of making an enquiry after them, which my Business will not permit me to do, having as I said before no other means of Subsisting. These wicked Wretches, shall in spite of themselves be made Sensible of their unparellel'd Perfidy. All this is certain Fact, and which but too naturally results from so Antichristian a Conduct, and this I shall endeavour to render still more Plain and Evident in the remaining part of my Supplement.*

* *The Body of Profelytes.*

But if the *French* Profelytes are not look'd upon as of the Household of Faith; the Protestant *Switzers* and *Germans*, to whom they are so much indebted for their Hospitality towards them, and the generous Succour they have always, and do still receive from them, notwithstanding, all this I say they meet with no better usage from the *French* Refugees than we do, (which indeed ought to be some matter of Consolation to us) so that they no sooner see the *Arrival and Settlement* of any of them, but they are ready to burst with Envy, an Envy that renders them insensible to their Misery, and makes them employ the most infamous Methods to Ruin and Destroy them, to thwart them in their Designs, or under the title of *Strangers*, to make both the one and the other odious to the Nation. Nothing can be more true than what I here accuse the Refugees of; not a Day passes but they publicly exclaim against the *Germans that are come to Settle here*. And here they would run much greater lengths, as they have already done in the Case of the *Switzers*, were they not check'd by a superior Pow'r, that obliges them to Silence, and puts a check to their boldness; so true it is, that that inwardly voracious and savage People, Human in Appearance only, cannot nor would not if it lay in their Power suffer any but themselves only.

And here I must acquaint the World, that I should have a continual remorse of Conscience, did I not publish that infernal Fury, that barbarous Cruelty, which animates the generality of the Refugees against the *Switzers*, and I cannot make it better appear, than in describing the ill usage that Mr. *Hollard* met with from them, which I hinted at before. There you will see a *French Conventicle*, representing and managing for the whole Body of Refugees: neither must we forget that our Mr. *Barbauld* presided in that important Affair, that he might act his Part with Impunity. I shall begin with this Gentleman, and then speak a Word or two of the rest.

I dare safely make Oath before any Justice of Peace whatever, that the following Circumstances are True and Genuine: The Evening of the same Day, this faithful Pastor so zealous for the Interest of Mr. *Hollard*, whose Friend he stiled himself (as 'tis plain he was mine) had pronounced

pronounced Judgment in the Name of the General Assembly, of the Deputies of all the Churches in relation to the Affair of Mr. *Hollard*, I happened to meet him in *Bishopsgate-Street*. † After the usual Compliments were over, I asked him what had been done in Mr. *Hollard's* Business, & the only Knowledge I had of him at that Time, came from a very ill Quartier, viz. the poisonous Tongues of the Refugees, which shall not henceforward make any further impression upon me, since they have already deceiv'd me so often; his Answer was (*in his usually stoically affected Tone*) *This is not a fit Place to Discourse upon Subjects of this Nature, let us go on, and we'll soon find one more Convenient.* There are many Circumstances in Nature, that seem of little or no Consequence in themselves, such as is the Observation of *Tobit's Dog wagging his Tail about*, which at first may seem childish and trifling; but the Learned that are for adopting the *Apocrypha*, make their Reflections upon it, with a due and becoming Seriousness. As I have to do with a *French Minister* whose Memory fails him by Intervals, whenever it is his Interest it should do so, I must remind him of one Circumstance, which tho' indifferent in itself, will in Case of a Negative be serviceable in convicting him. 'Tis my having a little *Lantern* in my Hand, which I always make Use of in Winter; the Light of it soon gave me to understand who my *Gentleman* was, and he in like manner kenn'd me, either by the Favour of the same Luminary, or by that machinal Instinct which the *Cartesians* attribute to *Brutes*. He immediately struck down the Alley into the *Three Tun Tavern*, bidding me follow him; I suffer'd myself to be led by him, as a good Sheep by his Shepherd, who chose that Place (fitter indeed than any other in the World) to give me an Account of the holy Proceedings of a *French Council*, where he had presid'd in so honourable a Manner. No sooner was the Wine upon the Table, but we entered upon the Subject: and as a Man is never more Frank, Natural or Sincere then when thus dispos'd, according to the Proverb, *In Vino veritas, & bonum Vinum acuit ingenium*, after the Glass had Circulated for some Time, this Moderator of the holy Assembly, related to me what had pass'd as follows, viz. Mr. *Hollard* says he

† About 7 or 8 in the Evening.

has just now been Suspended for six Months, not for any Crimes that were laid to his Charge, but only to put an end to all scandalous Reports: he added, that they had not prov'd him guilty of any one Crime they had accused him of, and that nothing had appear'd sufficient enough to furnish Matter for his Condemnation, (notwithstanding the Noise his Enemies had made.) Moreover, that as the French Churches had neither Discipline nor Authority, the Suspension would have been of no Effect, had not he himself submitted to it, that the Scandal might thereby cease. I was very much touched with a Confession of this Nature, I immediately conceived an Aversion against these Proceedings towards Mr. Hollard: See here a Stranger, who Sincerely and Voluntarily submits his Conduct to the Examination of all the French Churches, and lays himself open to his Enemies, and bids them bring in the Accusations they had to exhibit against him: he alone exposes himself to the Fury of the whole Consistory of *Wheeler-Street*, so far his open and professed Enemies, that Notice was often given them from the Pulpit, and circular Letters were sent to all the French Churches, to acquaint them that Mr. Hollard was an unworthy Minister, that he was Guilty in several Respects, and that they had their Proofs of it at Hand. But this Man is at last found blameless, his Antagonists after all their Noise and Bluster, after all the Scandal they had rais'd, are unable to prove what they had laid to his Charge.

Mr. Hollard himself has a Suspicion of his Judges, as being of the same Fraternity with his Accusers, and in their Interest: and as they were French, it was natural to imagine they would show but little Favour to a Swiss: The innocent Intrepidity of Mr. Hollard, who delivers himself to Judges with whom he had nothing to contest about, makes him stake his whole Fortune and Honour. But oh the Virtue and Power of a good Conscience! It extorts the Truth from his Judges, but cannot yet Conquer the Rancour of their Passions; I believe the like was never heard of in any Protestant Council, it seems even incredible. The Person accus'd is at last found to be Innocent, and the Scandal consequently that was thrown upon his Ministry in these Churches he had nothing to do with, when at the same Time he elify'd his own, this Scandal I say is at last found to have been rais'd without any manner of Foundation.

Never,

Nevertheless, as he is a *Swiss*, a Stranger, a Man obnoxious to the Refugees, he is forc'd to suffer as tho' he was Guiltless, he must not only be banish'd from their Churches, but they must deprive him of his own also: O how sensibly am I affected with the partial Iniquity of those Judges! But at the same Time how does my Admiration of the Magnanimity of Mr. *Hollard* increase every Moment, in acquiescing with a Decision of that Nature: *beautiful Instance of his great Charity, in thus making himself a Sacrifice!* I then asked Mr. *Barbault* if Mr. *Hollard* was a Man of any Genius or Learning, he answer'd in the Affirmative, and said he was an admirable Divine. This new Confession gave me an Idea of the Source, whence this unjust Persecution of Mr. *Hollard* must arise, and here as I found him to be a Man of Merit, I knew his being expos'd to the Envy and Slander of the Refugees, could be but the natural Result of it; and this also rais'd my Curiosity.

The desire I had of hearing some Discourses from the *French* Pulpit, that might be more Solid and Edifying than what I had usually met with; made me immediately when Mr. *Hollard* was recalled by the unanimous Consent of his Congregation of *Brown's-Lane*, notwithstanding the Opposition of all the rest of the *French* Churches, to take upon him the ministerial Function, after having been Suspended for six Months, this made me make one of his Audience, to my no small Edification. I am indeed to thank Mr. *Barbault* for it, to whom I owe the Satisfaction of hearing this *Swiss* Minister, whose Sermons and Catechisms in a few Months, improved me more than the most florid Discourses of the *French* Ministers had done in several Years. This *Swiss* Minister comes very near that solidity of Genius, that Simplicity of Eloquence, that Strength of Reasoning, that Order, Clearness and Usefulness of the Subject treated upon, which so much shines in our *English* Pulpits, so different from what is heard from those of the *French*. This Esteem which was nothing but a Tribute due to the Merit of Mr. *Hollard*, made me Sympathize with him in his Sufferings, and endeavour to be Acquainted with him. I had no sooner obtained this, but he daily confirm'd me in the advantagious Sentiments I had at first conceiv'd of him: finding him to be as good as he was

was unhappy. Shall a Man who in a civil Society, has suffer'd Stripes, or Banishment for Crimes, whether Real or Imaginary, be afterwards condemn'd to Die upon the very same Account, or shall they suffer him to be afterwards Executed without bringing him before his Judges? The 1st 30 Years of my Life were spent among the Papists, and most of those among the Clergy of France, to whom I must do the Justice to own, that no where in the Universe, it is exercis'd with greater Force and Regularity against great and open Crimes than among them; nevertheless, when the silenc'd or suspended Person, has undergone the Episcopal or Ecclesiastical Sentence, he is then left at Ease; thus he throws off the scandalous Impurations, and no one has any Thing to reproach him with, unless he chance to fall under their Censure for fresh Crimes; and then a new procedure is made. I expected this wou'd have been done in the Case of Mr. *Hollard*, but I found I had reckon'd without my Host. He faithfully obey's the Order that had Suspended him for six Months, nay, he even adds to the Time; his Conduct appears so very just in the Eyes of a whole Congregation which once was his own, that he is publicly Applauded for it by them all, who also call upon him to be again their Pastor. The like Promise is Solemnly made him by his other Church, notwithstanding, the Cabals that were forming in it: In short, he waited several Weeks after his Suspension was ended, till an Assembly was met of the Deputies, in order to acquaint them with the Situation of Affairs: But then they redouble their furious Resolution of persecuting him with the utmost Rigour, they refuse to give him the thirty Pounds which they had promis'd to allow him for a Maintenance, during his being suspended, which Mr. *Barbauld* had given his Word to see perform'd; it was the Confidence he had in his Honour and Sincerity that had made him acquiesce with the Sentence that was pronounc'd against him. The Church that opens her Arms to receive him, is declared *Schismatick*. They forbid any Minister to preach there, and in the Name of such *Prelates* as had never once dreamt about it. They threaten to turn out all such from the Committee as should do so, and by this Means not only deprive him of the Assistance of one Mr. *Babaud*, his Colleague, but even also of any other Person,

Person. All such as frequent this degraded Church, met with the greatest Incivilities in the World from the Refugees, upon account of their Minister; in a Word, they use him with the utmost Barbarity, to cause him and his numerous Family to perish; to ruin the Church he preached in, to intimidate and make a Division among his Friends, to hinder him from getting any Settlement, to ruin the same, and render his Name odious to the *English*, as thinking he might apply to them for Redress. This oppressed tho' innocent Man, loaded with the Anathema's of the Refugees, still languishes under that Cross, together with the Church of the *Switzers*; where he preaches at in *Glasbouse-Street*: And all this without making a 2d Examination into Things, without passing any new Judgment upon his Conduct, and after having been undeservedly Suspended, by the Confession of his own Judges. What a complication (Just Heavens) of Injustice and Brutality! Who are these Refugees, persecuted for righteousness Sake, and yet such cruel Persecutors themselves?

But to compleat the Disgrace of my poor Brethren the Profelytes, let those wicked Wretches enjoy in Peace, the Advantages that accrue to them from the *domineering and arbitrary Ascendant* they have gain'd over us. But if any Thing may be capable to turn their stony Hearts towards us, to soften or mollify them; *Let none of the Royal Bounty be given* to those unhappy Persons for their Subsistence, but what little *modicum* they shall please to allow, or even let their Enemies appropriate *all to their own Use*, provided they do but preserve the Honour, and keep the Reputation of a sett of People unsullied, who in general are found guilty of one only original and capital Crime, which is the being born in a *Religion different from theirs*. St. Matthew had been a *Publican*, St. Thomas had been incredulous, St. Peter had denied his Lord and Master, and St. Paul had been a violent Persecutor of the Church: Our Blessed Saviour, however, call'd one of them to himself, and reliev'd the Infirmities of the other; touched with the Tears and Contrition of the one, he tenderly forgives him; and of the other he makes an Apostle, a Vessel of Election for his Glory, and for the Conversion of the Gentiles.

The *French Refugees* look upon, and receive, such of their Brethren as are daily coming over from *France*; they know indeed some of them, but they are few in Number, the rest *they have no Knowledge of*; nothing but *mutual and fraternal Affection* is seen between them; tho' perhaps the most considerable Part of them, both such as formerly, or such as are *newly come over*, have either **signed, or formerly abjured the Protestant Religion*. This is undoubtedly Christian-like, and Praise-worthy; but it is not so since they don't use the *same Tenderness towards us*. I have both seen and esteemed: There are still some Ministers among the *French Refugees*, whom I venerate as much as they do, (who nevertheless have had the Unhappiness of bringing a *Scandal upon Religion by a free and voluntary Apostacy*;) because they edify at this Time by their Doctrine and Repentance. If so great a Number of People, who compose (as I said before) one of the most considerable Branches of the *Refugees*, are not despised by them, nor esteemed unworthy of their Tenderness and Compassion, notwithstanding their Infidelity to God, because they *may have made some publick or private Acknowledgment or Confession thereof, or perhaps none at all*; and shall we then be look'd upon with approbious Eyes, purely *for having quitted the mystical Babylon*? But sure we claim an equal Mercy with *THEM*; the same Support in our Weakness, the same Forbearance in our Infirmities: Must we be criminal because we are not of the Seed of Abraham? Must we be therefore liable to the Curse? But God may of these Stones raise up Children unto Abraham: Must we be had in Abomination because we were born within the Pale of the Church of *Rome*: But they run the same Risque as we do. Who were they that reform'd our Holy Religion? And from whom are descended the whole Body of Refugees, and all the Protestants, that are spread over *Europe*, the *Vaudois* only excepted? But the wisest Nation in the Universe, and the most august Parliament in the World, think and judge with far greater Equity: The † former are proud to see several Lords (that were in the same Errors we once were in our selves, deliver'd down to us by our Fathers) enter into the Bosom of our

* The Nation. † i. e. A formal Abjuration in Writing.
Holy

*Holy Mother the Church: The * latter honours them with a Dignity suitable to their Birth, and the Faith they have made Profession of.*

Is the having a little of the Protestant Blood in one's Veins alone sufficient enough to preserve a Man from being included in the general Odium, and to merit some Distinction among the Refugees, who pitch'd upon one of the Profelytes, lately come over, to include him in the List of Ministers, and to have Ministers pay from the Committee, tho' they would not receive him in their most eminent Churches? The only Advantage he had above the rest, was, his being born of Protestant Parents, and in a Province of † France, of whom we have this laudable Testimony, that they mutually assist and maintain one another, preferable to Strangers of every Denomination, unless they are their Countrymen? I have a Right to lay Claim to the same particular Favour, and perhaps from such a Side as might deserve it better, *my Ancestors on the Mother's Side, three Generations upwards, being Protestants of Metz in Lorrain.* What I here mention does not proceed from my envying of any Man's Happiness living; 'tis not my Character to sicken at the Prosperity of others, on the contrary, I should think my self happy could I do him any Service. Give me leave to add only to this happy Elect, *gaudeas bene nate*: But however, let him take Care to preserve the noble Character of a Minister, for if he once happen to stumble, he will be disown'd and discarded by his Countrymen, and all the French in general, and to his Confusion, as well as ours, will be forc'd to re-enter into the List of the Profelytes. All this is said in relation to one De La Roque a Minister, who returned to France a few Years ago (born of Protestant Parents) purposely to abjure the Protestant Religion, and who was never known to me, nor to any of the Refugees, (which makes them sigh mightily) but in the Quality of a Protestant

* The Parliament.

† Of Languedoc, a People known by the Name of Gascons, the most daring and enterprizing of all France, which flows from their natural Avidity of Honours, Dignity, and Dominion. This will be evident, if we consider how they thrust and intrude themselves into the Committee, or in the Churches of the Refugees, purely to domineer there: But this is universally known. Minister;

Minister; but they afterwards insinuated to the World, that he was a *Profelyte*.

It would undoubtedly very much heighten the great Character the Refugee Ministers already have, if to their Zeal so frequently signaliz'd, they added that *of going about the whole World, purely to make one Profelyte*. Whatever Reasons they may have had, *not to give themselves that Trouble*, we may thence justly infer, that our bringing over is not due to them, and that our *Vocation*, or at least our *Conversion*, is as extraordinary and particular, as that of their first Reformers, *or of their Penitents* among the greatest part of the Profelytes. But the *French Refugees* may be very justly reproached, that they force all *such Profelytes as are made among them*, either by their ill Usage towards them, or to the cruel Extremities their * malignant Tempers reduce them to, or to which they are expos'd by their Unhappiness and Misery, *to be the Sons of Torture* in a double Sense. *Heaven would have spared Sodom, could there have been found ten just Persons in it*. I address my self to the Refugees with the same Freedom, the same Sincerity and openness of Heart, as *Abraham* did to God; shall we all perish? Will he still persist in the cruel Resolution of destroying us without Mercy, if *ten just Persons are to be found in all the numerous Company of Profelytes*? But what do I say, this is the very Crisis.

For these 14 Years since my being in *England*, I have observ'd these Evils, rather to swell and encrease, than diminish: We are now sustained but by a single Thread, *which will however be strong enough, if we have but Heaven on our Side*.

They are eternally laying fresh Crimes to our charge, and yet I do not see any break out but what the Refugees are *as guilty of themselves*. I daily see, either in their Sanctuary, or their Body, such Actions committed as in my *Eyes are very criminal, tho' they are not so in theirs*; and on the contrary, I have often observ'd, that the least *Infirmities we may perchance have been subject to*, have by them been looked upon with Horror, as *Sins of the blackest Dye*: We have the *Beam* in our Eye, whilst they have but the *Mote* in theirs, as the Gospel expresses it; and nothing is seen more frequently than this is. But

then if I should ask the Refugees, how many of those Crimes have been seen among them, which they never found any of us guilty of? I don't remember to have heard that any of the Profelytes were ever false *Prophets, Fanaticks, Inventors of Fictions, or Innovators*, as but too many of * them have been: None of them ever dy'd upon a Gallows, or were forc'd to fly their Country for fear of it: None of them have been so notoriously infamous as to have been the Objects of the publick Scorn, which has been so violent, that they more than once threatned to pull down their Houses about their Ears: *They are a People that have no Mercy on the Poor, sucking the very Blood of the miserable Hireling: A People, that pretended to be the Glory of their Churches*, and at the same Time their Support; or of such † as I shall immediately make mention of that were *infamously thrown out of another*. But this is no new thing to the *English*, since 'tis they themselves that point it out to me. In fine, we have seen among them an innumerable Number of fraudulent Bankrupts, or ‡ involuntary ones, (tho' not the less criminal for that,) that have either robb'd this hospitable and charitable Nation, or been the Occasion of its losing God knows how many *hundred thousand Pounds*. The most part of the *French Churches* have too much Veracity to deny so notorious an Accusation, and such undoubted Truths, which have so often made them shamefully deplore; and at the same Time that it dishonour'd them, *has covered them with the utmost Confusion*. We should perhaps have been as greedy as they are, had our Credit been as thoroughly established; as rash, as knavish as they are, had we found the same Opportunity; but they had got the Possession, and thereby saved our Souls, in making the bodily part more unhappy, by the Doubts, the Scruples, they insinuated to the World about us; by their affected Contempt, by the cruel and servile Dependance they have hitherto kept us under, but which I hope, by the Assistance of Heaven, will be quickly removed. And indeed here we cannot say but that we are infinitely indebted to them: Let us draw the friendly Veil over such *Errata's* as may be *common both to the Refugees and Profelytes*. I do not pretend to approve or condemn either Party; that I leave to the Determina-

* *The Refugees.* † *Churches.* ‡ *This Expression.*
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tion of Heaven, since Heaven is the only Judge. But how bold must it be, (*since we are not allow'd to judge in Cases that come within our own Knowledge*) to pretend like so many Gods *Scrutari Renes & Corda*? But this the Refugees do every Day, who even go beyond God himself, who is not without Mercy; for they often extend the Severity of their implacable Judgments to a whole Family, and even upon whole Generations, when as God himself says, *That none but the Soul that sinneth shall be cut off*; neither is this Power seated any where but in God alone; not in frail Mortals, who *themselves deserve* the worst Usage that is capable of being inflicted: The *rash, inhuman, and diabolical Aspersions* that the French Refugees load us with, will at length draw down the Curse of Heaven upon them, attended with his tremendous Wrath, and an exemplary Vengeance, which his angry Justice will at last render *implacable*.

Should these Words make them even burst with Rage, and gnash their Teeth at me; should they point me out as the particular Object of their Hatred, how glorious will it be for me to imitate the Pattern of the first Martyr; and what will be more consolatory still, if that I am doom'd to die, it should be (like him) for the Love of *the blessed Jesus, and the sacred Truths he delivered*? But why do my Enemies give me these vain and useless Terrors? I stand in fear of my Adversaries without any Foundation: Are they themselves so *pure and immaculate*, to dare to bury me under the Weight of their Stones, how criminal soever I may chance to be?

Since we have seen the greatest Lords in the Kingdom enter into the *soundest Part of the Reformation, and become thereby our Judges as well as those of our Enemies*, I think * we may reasonably expect to meet with a better Fate; *That as the Days of Refreshment are at hand, we may be safe under the Shadow of their Wings, and free from the Apprehensions of being torn to pieces by those ravenous Vultures, that are come from the infernal Regions*. St. Paul, in order to divide his Enemies the Pharisees, the Saducees, and Herodians, that had all conspired together to ruin and destroy him, said

* *The Profelytes.*

(in the Presence of the Roman Judge, and of King *Agrippa*, before whom he appeared) that he was brought before them for the Resurrection of the Dead.

May it please your Lordships,

I *HERE take the Liberty to address your Lordships with Confidence; and with all imaginable Humility and Respect, to implore your powerful Assistance, and your brotherly and christian Succour. My Lords, the Apology I have here made is much after the same Nature with that of St. Paul's; May Heavens inspire me as it did him, to avoid our common * Destruction, as he did his: 'Tis your Lordships Cause no less than our own that we are now contending about; your Lordships are interested in it as well as we are, notwithstanding the Disproportion that may be between the Meanness of our Birth, and the Greatness of yours, and the no less Lustre of your Dignity; 'tis our Conversion, or our Changing to the Protestant Religion, which is now, by the Grace of God, become yours also: This we have in common with your Lordships, how unequal soever our Condition may be to yours: We have the same Gate of Salvation open'd to us, as to your Lordships, as our Conversion is the same. But it is about the Sincerity of this Conversion that we are now in dispute: And will not your Lordships scruple to believe me, when I tell you it is with Protestants? But I can assure your Lordships, that it is really so. What is still a greater Shame for them, is, that they are a Set of Refugees, who are so bold as to call in question the Conduct of some certain Profelytes, famous for their Probity and exemplary Lives, which they verify in as long a course of Years as the severest Trial can possibly exact, without excepting any, in the Sincerity, the Fidelity, the Virtue, but what do I say, the moral Possibility of leading a good Life, and doing Good: Who have so much Venom in them, as to stab us in our Reputation, our Honour, and our Credit, by such Ways and Methods as Hell alone could inspire; who, in a Word, are of so*

* Of the Profelytes:

fainty a Nature, as to reduce us to the extreamest Necessity, by exposing us to the Contempt of the whole Body of the Refugees, as well as of your Nation; by using us in the most unhandſome Manner poſſible, by the Violence of their Perſecution, and the Miſery they reduce us to. If the high Station you are ſeated in, if your Power no leſs than your Candour, your Integrity, your Juſtice were not mighty enough to ſtop the Rapidity of ſo impetuous ſo boundleſs a Torrent, I dare preſume to aſſure your Lordſhips, that you would not eſcape the Attacks of thoſe audacious and insolent People, notwithſtanding the Aſylum you give them, and the Toleration your Goodneſs is ſo kind as to beſtow upon them. We beg your Lordſhips to treat all, as do, or ſhall render themſelves unworthy of ſo powerful a Protection as yours is, with the greateſt Indignation, and the utmoſt Rigour; but we alſo implore, that your Lordſhips would pleaſe to uſe all ſuch Perſons honourably, who by a conſtant Perſeverance, and with a Conduct that is irreproachable, have gloriouſly maintain'd the Character of the Proſelytes, which I am ſure is a Glory to your Lordſhips, as well as to us, and which will one Day crown us both with Blifs and Immortality, after a Life ſpent in Miſery, in Bitterneſs, in Sorrow, and Affliction.

However, I ſhall put a better Conſtruction upon the Conduct of the Refugees, notwithſtanding all that I have ſaid: Perhaps they may not aim at our Ruin, or our Lives, but only at our Conversion, I mean that of our Manners; but then they ought ſure to have ſo much Charity as to ſupport us with Patience, or to reform us by their Mildneſs, their Remonſtrances and Examples; but if nothing good can come out of Rome any more than out of Galilee, let them at leaſt not exclaim ſo heavily againſt us; let them ceaſe barking at the Doors of this religious Nation, purpoſely to hinder us from entering them, and only to turn away our wandering Steps, for fear we ſhould gather up the Crumbs that fall under their Tables, or ſhould any way redreſs our naked and ſtarving Condition.

Let that Multitude of People, (perhaps the major Part of the Refugees) who came here to follow Christ Jesus, because there was Bread to eat, let them, I say, eat theirs in Peace; but still let them not envy us that which a more kind and benevolent Hand than theirs presents to us: " Let them not give room to the Walloons to re-
 " tort upon them, whom they so often reproached with
 " Envy and Jealousy, because of their coming here, and
 " how did they sicken at the Sight of seeing them settled
 " here! had we had no worse Rivals and Antagonists to deal
 " with than the brave Walloons, our Lot would undoubt-
 " edly have been much happier, for they would have used
 " us with more Humanity. How unpolite, rustick, or
 " contemptible soever they may appear to most part of the
 " Refugees, yet I dare affirm, to the Confusion of the
 " latter, that they have more Candour and Sincerity of
 " Heart than they have; for they never employ'd such
 " base and inhuman Methods, either to supplant the
 " French, or to make them odious to the English, as they
 " have done to make them abominate the poor Profelytes:
 " Those that will give themselves the Trouble to en-
 " quire after the Genius of the French Refugees from
 " the Walloons, will hear how much Reason they
 " had to magnify their domineering and enterprizing
 " Spirit." The late Mr. Primerose, whose Memory is had
 in great Veneration in his Church,) in a Sermon he
 preach'd some time before his Death, the Year of
 his Ministry; which to the best of my Memory was the
 same he first preached there, and which he after-
 wards printed, together with a List of such eminent Mini-
 sters as had preceeded him; he in this Discourse, I say,
 makes very honourable Mention of a famous Profelyte,
 that was one of his Predecessors; but he there forgot one
 very considerable Circumstance, essential (I believe) in re-
 spect to the Election of that worthy Profelyte Minister;
 which is this, That he was chosen by the Walloons, for
 there were very few French in that Church at that Time;
 but had it been among the French in these Days, how
 scornfully would they have rejected him. Happy, thrice
 happy the Profelytes of that golden Age, endued undoubt-
 edly with a greater Portion of Grace from Heaven, and
 more

more welcome to that plain, that downright honest People, than we are in this iron Age to another Nation, even our own; a People of wonderful Judgment, and hugely zealous for the Protestant Religion. These far from suffering them to be their Pastors, or even of letting them, like the humble Publican, stand at the Door of their Churches; are not willing even to suffer that they come within Sight of them.

St. Paul is a beautiful Model for us * to copy after; to revive our Faith were it languishing; to fortify our Hearts were they cast down; to add new Strength to our Virtue did it totter in the least; and new Vigour to our Patience were it worn out. No sooner did he begin to appear among the first Christians, after his extraordinary and miraculous Call, *but he was both feared and suspected, and found several false Brethren among them.* No sooner did he appear among his own People, in whatsoever Country the Glory of God, and his Zeal for his Apostolical Ministry might direct his Steps, but he found among all these (a † few only excepted) Persecutions of every Kind, that were raised and fomented by *the Pharisees, the Doctors of the Law, the Scribes, the Priests, and his Israelitish Brethren, according to the ‡ Flesh.* Do you Gentlemen that are Refugees follow the Example of the former or the latter, in the Reception you give to such as are of the same Character as the Apostle, (I mean only as to his Conversion) *which was known to himself alone? for those that accompanied him in his Journey to Damascus, tho' they heard a Voice, yet were they not the more enlightened for that?* After which of these two Examples do you regulate your Conduct? You who by a general, and as it were concerted Agreement, do absolutely exclude the Profelytes from having any Share in the ministerial Function, even in the *poorest of your Churches*, tho' they might be ever so capable of edifying and serving in the House of God, by the Soundness of their Doctrine, and their exemplary Lives. The Apostles however and Disciples, persuaded a little

* Profelytes.

† As it were a few pious Souls among the Refugees.

‡ An exact Parallel.

after of the Sincerity of his Conversion, or by the Faith which he so clearly manifested by his *admirable Discourses*; by his Zeal and inimitable Conduct; entred him immediately into the same religious Bonds and Fellowship of Christ Jesus with themselves, and he afterwards surpassed them in Zeal and Fervency: *But the Jealousy and Envy of his Brethren, according to the Flesh, rendred them for ever irreconcilable to him.* Let the French Refugees, as well as the Ministers themselves, *that are concern'd*, apply this to themselves.

I must own, that the Picture I have here drawn of the *Frenchmen*, my Countrymen, cannot but be very disagreeable in their Eyes, since in it are seen an Enumeration of such Crimes as are a Stumblingblock to the honest Part of their *Body*, and to a Religious Nation that have reproached them so long about them; neither can they be very well pleas'd with the Remonstrances, the Corrections, the Censures, the Advice, the Threats that run through my whole Apology, (*an Apology genuine and just, that does not spare even those of my own Character*;) when any of them may have been found criminal, tho' not in so great a Degree as the Refugees pretend them to be; that does not spare these latter, *but which accuses them after a very particular Manner of the blackest Malignity*, of the most impracticable Reconciliation, fomented by so many different Interests; of the greatest Uncharitableness, and in a Word, *of their merciless Disposition.* What follows will, I believe, be still less agreeable to those spiritual Guides, whom I have spared as much as lay in my Power, tho' they are, for the *most* part of them, *the sole and confessed Authors* of all our Misfortunes, as to the World, but at the same time the Instruments of the salutary Trials they put us to, which, *if we persevere to the End, will be the Salvation of our Souls*, and to the Edification of the Refugees, *tho' God knows they have but a very little Share in it.* What I have hitherto said, or what I shall afterwards say, is, I confess, very grating, but it was what I could not help; I was forced to it by a Superior Power. As I make it my Business to attack the general Corruption that reigns among the Refugees, I cannot forbear joining to it the Irregularities wherewith it overflows,

flows, and which are so well known to many Persons of tender Consciences, who *may be said to partake of the Iniquity, since they do not endeavour to check the Progress of it.*

I begin therefore with the Ignorance of the greatest Part of their *Ministers*, which some of them could easily rub off, would they but set themselves about it, and which others for want of *Education*, Study, and Literature, will never be able to effect. What a Consolation would it be to these last, whose Inclinations might not perhaps be wanting (better, very likely, than perhaps would be found in such as make a much more shining Figure than they do by the Profoundness of their Erudition,) if at the same time as they received them at their coming down from their Benches like another *Zacheus*; how happy I say would it be for them were the Refugees capable, in Imitation of our blessed Saviour, when he called the poor Fishermen to him that were mending their Nets, *with their Shuttles as we may suppose*, to make them fishers of Men; could they at the same time inspire them with *the Gift of Tongues*: But Miracles are unhappily ceas'd. I have hitherto spoken of the Ignorance that reigns among the greatest Part of the * *French* Refugee Ministers, but what are not the unhappy Effects of their *Indolence*, their *criminal Complacency*, their *Negligence*, their *mercenary Calling*, which is even as tho' it were at an *Auction*, to him that offers most to a Church by a glaring out-side, or in respect to the Church which the Minister prefers because of its *Corban*. I shall not enter into a Detail of these Affairs, because they are but too well known to the Refugees. *The Indolence and Negligence* which is but too much winked at, by the Liberty they are allow'd to usurp, of going from Church to Church with the same Sermon, as if it were a Ware that was to be sold. Glorious Oeconomy indeed! in their bounded Imaginations, or their Stupidity; who are still for a little more Sleep, and cannot yet *unfold their drowzy Arms*, as the wise Man expresses it; or *their lazy Bellies*, as St. Paul terms it; an Expression which concludes what we had before establish'd, viz. *that they are ever lying, wicked Animals, &c.*

* *The most able Persons among the English Clergy are fully persuaded of it.*

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This Indolence and Negligence, which I cannot help repeating, of a Sett of People who stile themselves so justly and rashly Ministers of the Lord, are what I am most scandaliz'd at, as well as the greatest Part of such as are Men of Probity: And as to the *mercenary Vocation*, which I mention'd before, the Refugees themselves must confess, that some of their Ministers have left their Churches for others of greater Advantage, after having taken the most solemn Oaths never to forsake them; others have left these blessed Islands (*whether Presbyterians, or of the Church of England*) and accepted such Benefices (without any Manner of Scruple) as they thought would be more to their worldly Advantage, or else more honourable, which they are not less greedy of. I shall proclaim it from the House Top, *Heavenly preaching is now submitted to the highest and last Bidder*; 'tis now no more but a *Merchandise to be sold*. How many times have these unworthy Ministers pronounc'd their *own Condemnation* in the reading their Liturgy, without being any way sensible of it? There now remains but to touch upon the criminal Complacency of the greater Part of their Ministers: I shall do it afterwards.

2 Tim. iii. 5. *Having a Form of Godliness, but denying the Power thereof, from such turn away.*

6. *For of this sort are they which creep into Houses, and lead captive silly Women laden with Sins, led away with divers Lusts.*

7. *Ever learning, and never able to come to the Knowledge of the Truth.*

8. *Now as Jannes and Jambres withstood Moses, so do these also resist the Truth, Men of corrupt Minds, reprobate concerning the Faith.*

• Good Heavens! Shall we have room to wonder, after having seen Irregularities of a Dye so black and scandalous that *Corruption* should assume all the Airs of Impudence imaginable, as it did among the *Jews or Pharisees* in our Saviour's time? In vain were it to preach to them, since it would be unattended with Fruit: Vice and Scandal will eternally reign, and will be ever increasing: *The Blind will there be ever leading the Blind, till both fall into the Ditch.*

Ditch. Who would not reasonably and very justly infer from all I have said, that *Abomination must certainly have entirely intruded it self into the Sanctuary.* ☞ If there are any among them, that have kept themselves undefiled in the general Depravity, *they are either obliged to be silent, or are despised when they do speak.* Let me tell you, reverend Gentlemen among the *French*, that when a Disease is grown inveterate, and seems incurable, the sharpest and most violent Medicines are to be made use of: *The Heart of Man is desperately wicked, it is impenetrable*; so industriously ingenious it is in deceiving others, or deceiving it self; so studiously abundant it is in painting numberless Illusions to it self, purely to weaken its fidelity to God, as well as to the World! 'Tis this Heart that must be studied, 'tis this Heart that must be sounded, 'tis this Heart that must be attack'd in its most inward recesses; *this is indeed a Labour sufficient to exercise the Vigilance and Zeal of the faithful Ministers of God during their Lives.*

2 Tim. iv. 5. *But watch thou in all Things, endure Afflictions, do the Work of an Evangelist, make full Proof of thy Ministry.*

We are not ignorant in these Times of the Truths of the Christian Religion, or of the Causes of our Separation from the Church of *Rome*, (which it is very expedient however sometimes to inculcate, in Season, and out of Season,) whose Errors I as much abominate, and anathematize, as any of the Protestants of Europe. We now very well know what are our most essential Duties, but we would willingly substitute a Set of new ones in their Place, through a Desire we have of dispensing with, applauding, or excusing the Deviations we make from it. We may therefore naturally conclude, that Lenitives are not very consistent with Hearts so much ulcerated; but instead thereof Fire and Sword must be made use of. 2 Tim. iv. 3, 4. *For the Time will come when they will not endure sound Doctrine; but after their own Lusts shall they heap to themselves Teachers having itching Ears.— And they shall turn away their Ears from the Truth, and shall be turned unto Fables.* Now, nothing but what is new and curious will go down with my Gentlemen; distasted as the Refugees are with
that

that celestial Manna, which falls but too abundantly in these blessed Islands. But whence does this proceed? Many of them grow weary of a Loaf, which when presented to them is too stale, because it may seem to them *nauseous and insipid*; many of them ask for such an one as may be to their *Gusto*; and this new one, which is carefully presented to their delicate Palates, is very *dexterously prepared*.— Good Lord! How many Persons are there that can bear witness of the bitter Complaints I have so long and so often repeated against a Disorder so fatal to the Salvation of the Soul, and which I have hitherto proved to be a Stumbling-block to me. What we are now to aim at alone, is, the Purity and Severity of our Morals, to make them strictly christian, and to reform our Lives; *For the Doctrine is sufficiently established: We must know the Tree which Jesus Christ has planted by its Fruit, in the same Manner as Faith by its Works.*

How must such Protestants as I have just now been describing, and who are unworthy of the Name of Christians, blush at what I have said, and at what I am going to say, for I shall never leave off? I am very well apprized, without having the least Doubt, that it were enough, to make one appear as criminal in the Minds of the Refugees, (so unequal to *Contradiction and Resistance*) did a Person only complain against them, and much more were he to attack them as I have done. But to return to what relates to my self; I shall answer them, that mine did not break out till after having suffered for upwards of 14 Years, as much Anguish and sharp Affliction as a Man of Honour, who was well born, could possibly suffer *in his Body*, but particularly *in his Mind*: A Man, I may say, who cannot possibly prevail so far upon himself as to *pass for what he is not*, and who would chuse to undergo the *hardest Labour, rather than to beg his Bread on Conditions so shameful as those of Silence, and a suspected or contemptible Obscurity*. I have for a long time exclaimed against the general Corruption, but I never yet went upon the *House-top, neither had I ran from Street to Street, and from House to House, to make my self understood*, and implore the Protection and Justice of a Nation, in whose Power it is to see me righted, to put a Stop to Insolence and Injustice, and to use us with more Humanity than

than the *French* do. These latter will undoubtedly make answer to my Cries; but I shall stand upon my guard. I have not made use of the Advice of any Person in the Execution of my Design; *I neither have at present, nor have formerly had any Communication with the Profelytes; I have not corresponded by Letter, or otherwise, with any one of them ever since my coming into England.* I hint at this purposely to prevent my Enemies making use of this as a Pretence to attack me with, or to render this *Apology* of no Effect; it was all the Result of my own Impulse, and of a sudden Resolution, which my Conscience would not absolutely suffer me to resist; arising from a *Love to Truth, Justice, and oppressed Innocence.* My Brethren will undoubtedly be as much surpriz'd as the Refugees themselves ought to be. No Project has been form'd, but that only of giving Glory to God, and to maintain the Interest, Honour, and Purity of the Protestant Religion against our common Enemies, who might either make their Boasts, or insult us in our depressed Condition. Yes, I thought my self oblig'd to the above-mention'd Undertaking, both to put * them to Confusion, and also the Refugees, whose unchristian Conduct so unworthy a People reform'd from the Errors of the Church of *Rome*, would make one suspect that they acted Hand in Hand with them. I expect nothing less than a cruel Persecution; but that Man is not afraid of his Fellow-Creatures, whose Confidence is in God alone. The *French* stand as much in need of Protection, as I my self do, and I'll warrant it that I'll find Protectors as well as they shall: And tho' I should fail in my Conjectures, as I am armed with Truth and Justice, these will be a Fortress inaccessible to the Cloud of their Darts which they may throw at me. It may perhaps be said, that they are a powerful and formidable Body; but indeed, as for my own Part, I must own, I cannot be brought to think so. *Their Tongue, tho' it be so small an Instrument,* is what they are most capable of managing with the greatest Dexterity, and as this is full of the greatest Malignity, so it is most capable of giving the deepest Wounds: But tho' this should be, yet I should find

* The Papists.

† Pus atque venenum:

Hor.
Life

Life in Christ Jesus, who will at last revenge persecuted Innocence, and crush the Oppressor: But Heaven is my Witness, that I neither desire the Destruction or Death of my Enemies; but beg only that God would please to change their Hearts, and inspire them with more reasonable, more christian Sentiments; and that they may publickly evince to a whole Nation, who has not indeed been very much edified by them, *That if they have not hitherto had all the Love due to their Brethren in Christ Jesus, yet they will not fail in it henceforward, in order to merit the Name of his Disciples.* This was the only Index whereby the primitive Christians distinguish'd themselves.

As to my own Part, I am so far from Revenge, and at the same time so contrary to those Sentiments which inspire the major Part of the Refugees, that I wish from my Soul that that grand Source of the Royal Bounty may never dry up, but that it may be ever running to supply the Necessities of the Poor, or to all such as may have been a long time possess'd of it, in whatsoever Manner they may have obtain'd it; such as are those pious Ministers, to whom we are indebted for their Justice and their Apostolical Labours. May it ever abound towards all such of the Nobility, and Persons well born, as were never form'd to Hardships, and who would be ashamed to beg to relieve their Necessities; to all such as every Day land in these fortunate Islands, so much favour'd by Heaven, to quench their Thirst; or lastly, may it never fail those, whom a short, but cruel and disastrous Navigation in the South Sea, may have reduced to the Extremes of Misery, and forc'd them to take Water here: *But as for * Lazarus, poor unhappy Lazarus, nothing is to be his Portion in this Life but Sorrow and affliction.*

I humbly beseech of God with all my Soul, that he would please to touch the Consciences of the Authors of our Disgrace, and of the pining Condition under which we groan: To let us at last enjoy the Tranquility we breath after, and that Liberty we came in search of in these fortunate Islands, which they make so scandalous a use of in respect to Religion, so injurious to God, so opposite to

the Advancement of his Kingdom, by the unhappy Discouragement they give to all such as would desire to be Subjects in it, and *profess the Faith*. Let them but regulate themselves upon the Model of the *Papists*, in their Conduct towards their *new Converts*; What Esteem do not these meet with from them? How does their Friendship towards them shine out, *both in Words and Actions*? I may safely affirm that the new Converts in *France* are generally in as great Veneration among them there, as the poor *Profelytes* are here among the Refugees in publick Abomination. The Refugees would not do well to give a Handle to the *Papists*, which only would suit the Character of a *Papist* in Disguise, (tho' many of the former have been suspected of such a Conduct) purely to bring us into Contempt, and give these latter room not to regret the loss of such Persons as we are, who are every where branded with the Character of Infamy. How would the Clergy of *France*, of which I once was a Member triumph? And how afflicting, how terrible must it be, to a Family in any Esteem, that honours, and has a feeling Tenderness for a Man so nearly allied to them, to hear from their very Enemies the Contempt they are expos'd to, the Indignities they labour under, and the Persecutions they suffer; which must necessarily suppose, that their vicious Conduct, Depravity and Wickedness was the Cause of it? Whereas did I, and the rest of my Brethren, experience but the contrary, did we meet with Esteem, Benevolence, Kindness, and the Praise of my Countrymen, this, at least, would be some Consolation; tho' I have quitted the Religion of my Fathers, I can be so happy as to say, that it was not the blackness of my Crimes which made me embrace another. My Family, that has not imbib'd that general Notion of the *Papists*, viz. That no Salvation is to be obtained out of the Pale of their Church, would, I believe, go so far as to flatter themselves, that provided I did but keep strictly to the Rules of Morality, I might, at the End of my heretical Career, hope to obtain Mercy. They are not ignorant, that I have ever lov'd the doing of a good Action, that I always exerted myself as much as possible therein, and that many, even among the Refugees themselves, will bear me witness of it; (it is allowed in some certain Circumstances, to make our Boasts

as St. Paul did.) The Opinion they have of the Merit due to good Works, and the eternal Life they bestow, might give them room to hope, that a good *Peccavi* might in my last Moments have the Power of *reviving them*, in order to obtain it. I would not however confide in it, if I had no other Ressource.

And as to you Gentlemen of the Refugees, whatever Course you may take, whatever Design you may have upon the Anvil, I can assure you that I am not under the least Apprehension or Perplexity of Mind about any thing you can form or machinate against me; I have the Faith of David, and the Confidence of St. Paul: *The Arm of the Lord is not shortned*; he will at last declare himself in favour of the Innocent, and will not always suffer *Lies and Injustice to triumph over Truth and Integrity*: But I shall still advance, and shall affirm it with a holy Confidence, that the time of our Delivery is near: *Behold the Days of our Salvation is not far off*: Let us rejoyce and be exceeding glad, that a Period is soon going to be put to our Miseries, by means of those powerful Protectors, whom the divine Mercy, (always surprizingly abounding in Ways and Means) has raised up to us in those eminent Persons of the first Rank in the Kingdom, who are every Day called to the Knowledge of the Truth, by the Goodness of Heaven, whom it associates with us in our Vocation and Conversion: Yes, my dear * Brethren, Heaven attentive to our Cries, melted with our Tears and Groans, and sensible of our Miseries, well at length turn unto us; yea; I declare to you, *he will revenge us*, by inspiring the Hearts of those Lords to maintain their own Cause in maintaining ours; to dissipate and confound by their Credit and Authority, (as well as by their Zeal for the Protestant Religion, of which they are become faithful, sincere, and affectionate Members as well as our selves) an infernal Plot, form'd in the very Bowels of the Reformation, in Great Britain, Switzerland, Germany, Brandeburg, and Holland; by discovering the Authors of it, and punishing with a terrible but exemplary Rigour, all such as are Enemies to its Sacred Name, or endeavour to disturb the Progress of its Reign, those

* *Profelytes.*

Violators of her Laws, and the Laws of Christian Charity. I shall here set down the just and judicious Observation of a Gentleman, (the late Mr. *Beringham*) as eminent for his Virtue, his Zeal, his Constancy, and the Asylum which he had in common with the most illustrious among his Countrymen, and perhaps in a more eminent Degree, as he was by his Birth and Family, *that was here a Glory to the Refugees, and frequently their Protection and Support*; neither did he shine with less Lustre in the Rank he bore in his own Country, and among the States General at the *Hague*; to which were joined numberless beautiful Qualities that distinguish the Patriot: This venerable Confessor in one of his *Letters* (which he more than once honour'd me with) at my Arrival in *England*; he there, I say, gives me a succinct Account of *that diabolical Project*; exhorting me at the same time to Constancy and Perseverance; adding after *Luther*, which indeed I believe as well as he did, that it will at last prove to be, *ultimus Diaboli crepitus*.

2 Tim. iii. 9. *But they shall proceed no farther; for their Folly shall be manifest unto all Men, as theirs also was.*





ADVERTISEMENT.



THE Author intended here to have added a few Reflections on the *injurious Contempt* which the *Refugees* have made to be inseparable from the Word *Profelyte*; but as the few remaining Pages that are to be filled up, will not allow room for *that Purpose*; and because for certain Reasons he cannot delay the publishing of *this Apology*, he therefore informs the Publick, that they will be presented with the *Sequel of it*, by way of critical, historical, and theological Dissertation upon the Etymology of the Word *Profelyte*; of its use among the *Jews* and *Christians*, and how much it has been abused; the whole *interspers'd* with several curious and diverting Relations of the Adventures of the Secret History of the Anti-Profelytes, and the Scandal they give to good Men in the Government of the Church which they have seized upon: By way of Recrimination, upon Account of the Pretences they have made use of and employed to blacken and abuse the *Switzer* Profelytes, such as are lately arriv'd, and indeed all Strangers in general. In the mean time, to fill the small Number of Pages that remain, we shall content our selves with giving an Extract of the late Mr. *Beringhem's* Letter, and also that of Mr. *Aymon's* that gave rise to it, both of them being written by their respective Authors, upon the same Sheet of Paper, upon account of a Book that Mr. *Denis* was then printing in *Holland* against the Clergy of *France*, which certain Ministers had cry'd down before it came out, purposely to do him Prejudice: Infamous Result of their Envy, their darling, their only Passion!

THE

Hague, July 2. 1709.

THE Journalists who here give Abstracts of all such Pieces as are publish'd by the Learned, and who joyn themselves with the Refugee Ministers, or their Friends, most of them being Enemies (tho' without Reason) to the Profelytes, and particularly to such among them as set up for Authors; these, I say, never fail of giving the Publick, as well by their Journals, as in their Conversations, disadvantageous Ideas to all such Works, and the Authors of them, as have any of the Characteresticks which are to be found in you, or your Book. I my self have found this to be but too true by my own daily fatal Experience; so far, that a CERTAIN CABAL of* People, who are secretly endeavouring in all Protestant Dominions, to destroy, as much as, in them lies (per fas & nefas) all those whom they entitle Profelytes, and Stript-Monks, [which sure is deplorable, when we consider that they flow from the Mouth of a People who call themselves reformed, and who owe that Epithet alone to Stript-Monks, who first gave them the Example, and furnish'd them with Weapons by their learned Disputations.] The above-mention'd Cabal have, I say, found Means to delay the Sale of one of my Books, entitl'd, *Le Tableau de la Cour de Rome*: The Picture of the Court of Rome, as soon as they knew that I was the Author of it; whereas on the contrary, while they were ignorant of it, and that my Name did not appear in the Title Page, they cry'd it up for a Masterpiece, and were even lavish in their Praises of it; flattered as they were with the Hopes that the anonymous Author would one Day be found to be of their Fraternity, of the ancient Rock of Saumur or Sedan; unable as they were to believe, and thinking it even impossible for any Profelyte to know the Church of Rome as well as themselves. This is, Sir, the just Idea that you ought to entertain of those People I have been speaking to you of, who are in great Numbers, whatever the ancient Reformers among them may say to the contrary who are more illuminated, and endued with a greater Zeal for the Advancement

* The Refugees.

† Of their Religious Habits:

of the Kingdom of Jesus Christ. — I have delivered your Manuscript into the Hands of Mr. De Beringhem, who takes an incredible Care of all such Profelytes as are Men of Learning and Honour; and who, as he has a very particular Esteem for you, which I perceive to my great Consolation, will not fail of doing whatsoever may be serviceable or satisfactory to you, &c.

Aymon, Minister.

Mr. De Beringham's Letter.

WHAT Mr. Aymon relates to you concerning the **CABAL** formed in Switzerland, Brandenburg, Holland, and London, &c. and which is so strongly united, that it is impossible to break it, is a Fact but too notorious, the Effects whereof are every Day felt. I believe we may declare the same of them that Luther did of the Jesuits, * *Ultimus crepitus Diaboli*, against the Reformation, and all such Profelytes as embrace it. But this ought not to discourage them. When any of † their Books appear in the World, their Pastoral Letters, or The Picture of the Court of Rome, &c. the wicked Ministers, I mean such of them as are either ignorant, Sectarists, Debauchees, or Lovers of the Bottle, (for our learned and orthodox Ministers never ‡ enter into that diabolical Plot) these wicked Ministers, I say, gnash their Teeth out of Spight or Envy, when they consider the Applause their Works meet with. Proceed, Sir, as you have begun, and fear them not, &c.

July 2. 1709.

De Beringhem.

* The Devil's last Effort.

† The Profelytes.

‡ These sort of Ministers have not crossed the Sea, or at least those of the second || Order abound here, and the Cabal carry on their Plot with Vigour.

|| *Tableau de la Cour de Rome.*

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